

**EXPLORING DISCIPLINARY MEASURES IN TWO ZIMBABWEAN
SECONDARY SCHOOLS: AN INVESTIGATION INTO A
RESTORATIVE JUSTICE APPROACH**

BY

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Declaration

I, Lytton Chiromo, (Student Number: 2135743130 declare that **Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into a Restorative Justice Approach** is my work and that all sources that I have used have been indicated and acknowledged by means of complete references.

Mr Lytton Chiromo *LMChiromo* Date 20-12-2020

Doctor Claire Gaillard _____ Date 05 January 2021

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Abstract

This qualitative case study explored the implementation of restorative justice in response to students' indiscipline in two Zimbabwean secondary schools. The study was bounded in two secondary school cases: a non-government (private) and government (public). The data were generated with purposively sampled teachers, administrators, students, and parents. A new framework, homegrown in Zimbabwe, that articulates the cultural values of Zimbabweans, emerged from the analysis of how restorative justice is implemented in the two cases. The findings derived from multiple sources of data revealed multiple understandings of restorative justice and students' indiscipline and that the two schools implemented several restorative justice models to mitigate students' indiscipline. The findings for this study offers insight into students' indiscipline in Zimbabwean secondary schools and restorative justice approaches. This study contributes mainly to the limited literature on the implementation of restorative justice in the Zimbabwean education system. The research has the potential to assist in reducing violent tendencies that has overridden nations in the Southern African Development Community (SADC) region - but mostly Zimbabwe. More broadly, the thesis also helps by providing new ways of understanding and disciplining young children, restoratively.

Preface

This study focuses on the implementation of restorative justice to address students' indiscipline. During the time of my primary education and secondary education, I realized as a young boy that the discipline and indiscipline were part of a learner's educational journey. I came to understand indiscipline as immoral, unwanted, antisocial and primitive behaviour. Most learners in my schools were at some time involved in indiscipline that ranged from minor to serious cases during their academic journey.

The turning point of my quest for justice started as early as 1985 when I was doing grade five. My teacher beat me indiscriminately on my bare head using a hard-wooden stick, just for incorrectly shaping of the letter 'r' in a 'v' like manner. I was so pained to the extent of trying to swop classes, a request which was turned down by the School management. My parents refused to transfer me to a nearby primary school. Despite my parents refusing me to transfer I went ahead and transferred myself and had to pay my own fees and purchase my own uniforms. I did not care the cost as I was determined to liberate myself from the teachers and school management which I had labeled merciless. I endured the hardships until one of the "Good Samaritans" enrolled me into in his class. My understanding of the consequences for indiscipline changed; it meant hell and severe punishment. The school authorities and my parents were never interested to know my side of the story. In class, I was an offender, but in life I was also a victim, because my life changed badly. Therefore, if I reflect, I was both a victim of student indiscipline and an offender in the eyes of the authorities.

When I joined the teaching profession (as a teacher), I was against certain punitive measures such as corporal punishment that schools used to address learner indiscipline. I therefore adopted a non-violent approach to indiscipline which by then I could not name this approach of mine.

Later, as a student activities coordinator, I travelled on camps with university students during which I experienced a lot of students' indiscipline. I resolved most these cases of indiscipline through a dialogical approach. In most cases, the students, after the event, came to apologize for their wrong doings. Today, I look back with pride that during my tenure as a student activities coordinator, no student was suspended or expelled from the university.

My enrolling as a Ph.D. candidate gave me the opportunity to explore the implementation of restorative justice to address students' indiscipline in two Zimbabwean secondary schools. I opted to study this phenomenon at secondary schools because it is the level of transition from childhood to adolescents. In my view, adolescents, generally, are exploratory, inquisitive and experimental and in the process, behave in a way which some may describe as being undisciplined.

Therefore, apart from carrying out this study for the purposes of fulfilling my Ph.D. requirements for this study, I also wanted to further understand the implementation of a non-violent approach to address students' indiscipline. My thesis addresses this concern and is structured in seven chapters as highlighted below:

- Chapter 1 introduces the study.
- Chapter 2 provides a review of related literature on the phenomenon. In that chapter, I discuss specifically literature relating to restorative justice theories and restorative justice models.
- Chapter 3 provides a discussion of restorative justice as a theoretical framework.
- Chapter 4 offers a description of the research methods, research design, paradigm, and data generating methods and data analysis method.
- Chapter 5 presents an analysis of the data that were relevant in answering the research questions.

- Chapter 6 presents the findings from the data and considers this in relation to the literature reviewed previously in Chapter 2.
- Chapter 7 is the final chapter and provides answers directly to the research questions and highlights the implications of the findings and contributions to the area of study.

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Acronyms

ACHPR	African Charter on Human and people's rights
ACRWC	African Charter on the Rights and Welfare of the Child
DGSS	Danda Government Secondary School
FGC	Family Group Conference
FGMC	Family Group Mediation Conference
GNU	Government of National Unity
ICCPR	International Covenant on Civil and People's Rights
IIRJP	International Institute for Restorative Justice Practices

Glossary of terms

The following key terms are used throughout this research and the understanding given is meant to provide an operational understanding:

Administrator: refers to the school head, school deputy head, senior teachers. These are the people who exercise functions of responsible authority in the school.

Government School: refers to a school established by the government and the government governs the functions of the school through the School Head.

Harm: Harm is used not in the context of the criminological system but in the education context. It refers to a situation whereby the relationships are broken, and disturbance of the learning occurs. It refers to both self-harm and harm perpetrated by another person.

Indiscipline: Indiscipline refers to antisocial behavior, uncultured actions and breaking the school rules. It also includes the breaking of normative expectations.

Independent school: These are non-governmental schools /colleges run by an independent body of trustees who oversee the establishment and management of the schools.

Mediator: refers to someone who oversees the restorative justice practices.

Offender: refers to the harmer, that is the student who committed student's indiscipline

Parent: refers to the biological parent/relative of the student/guardian and caregiver to the student. In addition, at boarding schools, there are houses

where students reside; the teacher in charge of that house is called a house parent.

School: refers to schools as classified in Zimbabwe are classified: that is, government schools and non-government schools.

Student: refers to a learner - a child who has attained their twelfth birthday and beyond but before their eighteenth birthday and who is attending or enrolled at a school or college. In this study, the term student refers to all Form 1 to Form 6 learners in Zimbabwean schools.

Teacher: refers to classroom practitioners and staff members who are class teachers in the school.

Victim: The student becomes a victim in the cases of student indiscipline like theft, bullying, sexual harassment and drug abuse. The school community can be a victim when the student breaks a normative expectation that affects the school's reputation. The school system will be a victim of an offender's behavior; however, the school system may also be harsh and unsafe such that the misbehaving students become victims of the school system.

Zimbabwe: Zimbabwe is a southern African landlocked country. It was named after the famous Great Zimbabwe Monuments, a stone built ancient center of Dzimabwwe civilization (Zvobgo, 1990). It is a small country that received bad publicity in international media forums because of its controversial land reform programmes and gross human rights abuses in the consecutive national elections from 2000-2008 (Masunungure & Badza, 2010). This research, therefore, seeks to explore and investigate restorative justice as a disciplinary measure – an inception that was an idea which originated during GNU talks.

Restorative Justice: Several terms are used interchangeably to describe restorative justice. Roberts (2006), for example, points out that restorative

justice can be interchanged to mean the same as restorative discipline and restorative action. This implies that restorative justice is both a discipline and an action. Rigby (2010), in addition, postulates that restorative justice is synonymous with restorative practice. McCluskey et al., (2011) argue that the terms were used to refer to restoring good ‘restorative justice’, ‘restorative practices’ and ‘restorative approaches’ relationships where there had been conflict or harm and developing sound school ethos, policies, and procedures that reduced the propensity of harm and conflict occurrences. The underlying factor is that all these terms were used to describe how a conflict could be resolved including restoration and implementing mechanisms that reduced the recurrences and occurrences of harm. Cunneen and Hoyle (2010) argue further that the proponents and critics are not unanimous on definitions of restorative justice and the terminologies are used interchangeably in different contexts. For my study, the terms preferred were ‘restorative justice’ and ‘restorative practices’ but these were used interchangeably with ‘restorative approaches’ that is an umbrella term for all the aforementioned terms. In this study, restorative approach is a term that is used to encompass the practices and the underlying philosophy, values, skills, and strategies associated with restorative justice (McCluskey, et al., 2011).

CHAPTER 1: INTRODUCTION

1.1 Background to the study

The policy change from a violent to a non-violent approach, instigated during my time of training to be a teacher, heavily impacted on the education system in Zimbabwe. Traditional discipline practices such as corporal punishment and hard labor received negative criticism and were regarded as a criminal offence in view of the realization that it inflicted pain to the students. Thus, the Ministry of Primary and Secondary Education (MPoSE) in Zimbabwe saw it prudent to introduce discipline policies which are non-violent of handling students with discipline problems in adherence to international norms. Restorative justice is what this approach is called in the international forum and, in Zimbabwe, the practice is referred to as ‘dialogue’.

Along with this non-violent approach, teachers were stripped of their violent punishing powers embraced by the old Zimbabwe Constitution. Section 353 (1) of Chapter 9.07 of the Old Constitution of Zimbabwe which authorized teachers to corporally punish students who broke school rules. This was revised in the New Constitution of Zimbabwe Amendment (No.20) Act 2013 Section 53¹ that prohibits the use of inhumane treatment of people in Zimbabwe. Teachers were then no longer allowed to administer corporal punishment rather use alternative disciplinary measures. However, the Zimbabwe Education Amendment Bill, 2016 Education Act (Chapter 25, 04) section 63² states that “it must be understood that the Constitution does not outlaw corporal punishment. It is only outlawed to the extent that it amounts to torture, cruelty, inhumane and degrading punishment”. This implies that it does not totally do away with corporal punishment; rather it lessens its extent. This contradiction between policies shows that Zimbabwean Educational Acts (2004)³ and policies on

¹ Constitution of Zimbabwe [No.20] Act 2013

² Education Amendment Bill ,2016 Education Act [Chapter25:04]

³ Education Act [Chapter 25:04]

disciplinary measures are not explicitly clear on guidelines that the teachers and administrators used to address students' indiscipline through 'dialogue' and 'writing the wrong' practices (Kehoe, Hemphill & Broderick 2016). This requires the students to write down what the wrong was and reflect upon it with the intention of putting things right with the victim (Kehoe, Hemphill & Broderick 2016). The problems become that when policy documents do not clearly state the way restorative justice need to be implemented to address students' indiscipline. Instead, even in the use of dialogue, many teachers become verbally abusive, use derogatory terms, and describe students as being potential criminals. At the other end, parents and students closely monitor this behavior in order to expose the actions of such teachers. Recognizing this weakness in policies, in the spirit of interpreting the constitutional provisions to realize child rights, the High Court of Zimbabwe declared corporal punishment on children to be unconstitutional in the light of the new constitution of Zimbabwe ⁴ (Mushowe, 2017). An example of a case in Zimbabwe a young boy was sentenced to receive moderate corporal punishment of corporal punishment by Justice Muremba in the case of *S vs Chokuramba*⁵. This was followed by a case presided by Justice Mangota in the case of *Pfungwa & Anorv vs Headmistress of Belvedere Junior Primary School & Others*⁶ on the 1 March 2017. The Chokuramba judgement given by Justice Muremba was on a 15-year-old boy had been charged with and correctly convicted of rape as defined in section 65 (1) of the criminal Law codification and Reform Act⁷. The boy had been sentenced in terms of section 353(1) of the Criminal Procedure and Evidence Act⁸ to receive moderate punishment of three strokes with a rattan cane and after the sentence had been already carried out by the time of review the court ruled that this corporal punishment was unconstitutional. In the Pfungwa case, a young school-going child had been beaten by the teacher using a thick rubber pipe as punishment because her mother failed to sign her reading book to confirm that she had done homework. These two cases give

⁴ Constitution of Zimbabwe Amendment (No.20) Act of 2014

⁵ HH-718-14

⁶ HH-148-17

⁷ [Chapter 9:23]

⁸ [Chapter 9:07]

insight that in Zimbabwe there is outlawing of corporal punishment in the children's critical environments, that is the home, school and judiciary space. Whilst the outlawing of corporal punishment became explicitly clear, the lawmakers still failed to provide a clear alternative disciplinary measure. Therefore, outlawing of the corporal punishment without suggesting an alternative disciplinary measure created a void in terms of disciplining the child in the critical environments. As a result, students' lack of discipline became a "cankerworm that had eaten deep in the students' moral upbringing" (Ngwokabuenui, 2015, p. 65). As reported by Manguvo, Whitney and Chareka (2011) incidents of indiscipline in Zimbabwean secondary schools had increased at an alarming rate. Though the clauses in terms of section 53 and section 86 (3)(c) that expressed the "Freedom from torture or cruel, inhuman or degrading treatment or punishment",⁹ are open to the interpretation of readers such as activists, public, students, and educators, they do however imply that, in the Zimbabwean context, instituting punishment on any person is a criminal offence. Moreover, Zimbabwe has over the years signed several international and regional conventions that protect children. These include the Right of the Child (11 September 1990), the African Charter on Human and People's Rights (ACHPR) (30 May 1986), International Covenant on Civil and Political Rights (ICCPR) (13 May 1991) and African Charter on the Rights and Welfare of the Child (19 January 1995).

The implementation of discipline in school, specifically in Zimbabwe, was based on the concept of *in loco parentis*.¹⁰ The principle of *in loco parentis* grants school authorities' full responsibility for children's upbringing in school spaces, the right to discipline them and positively shape their behaviour. In this regard, the Zimbabwe Education Act, 25 (4) section 69 (C), states that the teachers may discipline children in the role of *in loco parentis* but must do so without causing harm. This resulted in students in secondary school seeing the stipulations of the constitution and abolition of punishment as a leeway to undermine teachers' authority and as a license to misbehave (Garegae, 2008).

⁹ 2013 Constitution of Zimbabwe (No.20) Acts of 2014

¹⁰ *In loco parentis* means in the place of parents, that is, school take on some functions and responsibilities of parents of students

The background of disciplinary measures in Zimbabwe outlined above show that with the abolition of corporal punishment, and in the absence of clear guidelines on how to apply restorative justice approaches to address students' indiscipline, some teachers and parents have resorted to using a retributive (and equally harmful) approaches to dealing with children's indiscipline. The parents that are exposed to corporal punishment or physical abuse in childhood are at heightened risk for using corporal punishment with their children (Fleckman, Taylor, Storer, Andrinopoulos, Weil, Rubin-Miller & Theal, 2018).

1.2 Purpose of the study

The purpose of this study was to bring to the fore research participants' (teachers, parents, administrators, and students) understandings of processes and stages of implementation of restorative justice used to address students' indiscipline in two Zimbabwean secondary schools. The study was therefore concerned with the research participants' understandings of:

(1) Students' indiscipline, (2) Restorative justice (3), contextualization the relevance of restorative justice within Zimbabwean context; and (4) the implementation of restorative justice in addressing students' indiscipline.

Added to this, the study was also concerned with adding literature on theoretical and empirical studies of restorative justice as disciplinary measures in two Zimbabwean secondary schools' contexts. An additional purpose of the study was to determine why the implementation of restorative justice as a response to students' indiscipline is implemented in the way that it is?

1.3 Significance of the study

The implementation of restorative justice in Zimbabwean secondary schools is a novel practice. This study was significantly needed to be conducted in order to unpack teachers', parents', administrators', and students' understandings of

restorative justice as a multi-case of two Zimbabwean schools, that is, a government and a non- government.

In this study, I recognized few Social Justice practitioners such as Flops Lewis, Lyn Doppler and Lesley Oliver who had attempted to introduce restorative justice practices to government and non- government schools in Zimbabwe (O'Connell, 2012). However, the problem with the (Whole School) model that was introduced resides in the fact that it is founded on Western originated restorative justice frameworks and is manualized. The Western grounded restorative justice adopted and adapted by Zimbabwean schools as part of their disciplinary programmes have implications on indigenous ways of living with high possibilities of cultural violations. Therefore, this study questioned, to the extent to which the Western influenced theoretical frameworks are acceptable to a traditional African country such as Zimbabwe. The importance of this research is therefore on its emphasis on understandings of the implementation of restorative justice from a holistic perspective within the Zimbabwean context. Currently the literature on this topic in Zimbabwe is limited. Hence, a need to provide insights into how to develop homegrown African frameworks appropriate for African (and in this case, Zimbabwean) contexts. The present study is one-step towards achieving this goal in that it explored the participants' understandings of the implementation of restorative justice in consideration of their African traditional and cultural backgrounds through the multi-case of two Zimbabwean secondary schools. Therefore, the theoretical contribution of this study is realized in its potential to expand research on the application of the existing restorative theoretical frameworks within the Zimbabwean secondary school contexts.

In addition, the findings from this study are expected to inform the revision of the related Zimbabwean policies as a way of promoting the implementation of restorative justice in schools. Through this research, the education stakeholders in Zimbabwe may gain insight on how to implement restorative justice that are supportive of students' indigenous backgrounds in addressing matters of students' indiscipline in secondary schools.

Another intended contribution of this study was to add to the literature related to the implementation of restorative justice in schools in the Zimbabwean context. The literature relating to the implementation of restorative justice in Zimbabwean schools is limited and not widely available. The few existing studies focus on the political and religious adult worlds such as churches and on understanding political spaces.

Furthermore, in this study, I examined issues that although the Zimbabwean secondary schools have adopted and adapted Western informed notions of restorative justice as disciplinary strategies, school communities' understandings of the implementation of restorative justice as a strategy to address students' indiscipline was and is still inadequately known. These identified gaps in research provided me with an opportunity and motivation to conduct this study, which looks not only at how restorative justice can reduce the use of punitive practices, but more importantly at social, the benefits associated with the implementation of restorative justice.

Barritt (1986, p. 20) states that “in, restorative justice research, the rationale is not a discovery of new elements as in natural scientific study, but rather the heightening of awareness for experience which has been forgotten and overlooked”. It is hoped that the present research can lead to a better understanding of the way things appear to someone else; and through that insight, it may lead to improvements in practice.

1.4 Problem statement

This research examined issues around the phenomenon that although the Zimbabwean secondary schools have adopted and adapted restorative justice as disciplinary strategies. However, the school communities' understandings of the implementation of the restorative justice as a strategy to address students' indiscipline is limited. This is worsened by the fact that restorative justice has no agreed definition (Gonzalez, et al.,2018). The comment by Cunneen and Hoyle (2010) that “contemporary Zimbabwe provides a good example of a country not [yet] ready for restorative justice” is largely attributed to the political violence and the perpetrators of violence that take pride of their violence tendencies. I explored the participants'

understandings of the implementation of restorative justice against the background of violent tendencies that has overridden Zimbabwe. The restorative justice approach is a new way of understanding and disciplining young children which raises on whether school administrators, teachers, and students as well as parents understand how to implement restorative justice approach in a Zimbabwean context.

1.5 Aim and objectives

This study was guided by the following aim and objectives:

1.5.1 Aim

The overarching aim of this study was to explore and investigate research participants' understandings of the implementation of restorative justice used to address students' indiscipline in two Zimbabwean secondary schools. Understanding how the implementation of restorative justice was done in the Zimbabwean context allows this study to contribute to the restorative justice debates on the effectiveness of using contemporary non-violent approaches to discipline in traditional African contexts such as the two researched schools in the present study.

1.5.2 Objectives of the study

The specific objectives of the study were drawn from the overarching aim were, in two selected Zimbabwean schools, to:

1. investigate the participants' understandings of students' indiscipline.
2. explore and investigate participants' understanding of restorative justice.
3. understand how participants contextualize the relevance of the restorative justice to their own lives.
4. establish participants' understandings of the implementation of restorative justice process.
5. examine through the lenses of the participants why the restorative justice is implemented the way it is.

1.6 Research questions

Creswell and Poth (2018) and Marshall and Rossman (2016) concur that the way to write qualitative research questions requires that the questions are open-ended, evolving and non-directional. This study combined firstly the investigation of the phenomenon; that is, the understandings of restorative justice in two Zimbabwean secondary schools. Secondly, it explored how restorative justice is implemented locally. Therefore, the nature of my qualitative research demanded that I used the terms “what”, “how” and “why” (Creswell & Poth, 2018, p.137) to frame the research questions. The following overarching research question and sub-questions guided this study.

1.6.1 The core research questions

How is restorative justice implemented as a response to students’ indiscipline in two Zimbabwean secondary schools and why is it implemented in the way that it is?

1.6.2 Key research questions

1. What are teachers, administrators’, parents’ and students’ understanding of students’ indiscipline?
2. What are teachers, administrators’, parents’ and students’ understandings of restorative justice?
3. How do participants of this study contextualize the relevance of the restorative justice within the Zimbabwean context?
4. How do teachers, administrators, parents and students understand the implementation of restorative justice as a response to students’ indiscipline?
5. Why is the implementation of restorative justice the way it is?

1.7 Delimitation of the study

This study was confined to two Zimbabwean secondary schools. The schools were purposefully sampled from the two provinces in Zimbabwe, in which most of Zimbabwean Shona people reside namely Masvingo and Mashonaland East. The two selected provinces also share a common ‘Shona culture’. Ngara and Porath (2004, p.

193) postulate “Shona [as] the language and culture of 80 percent of the population while 15 percent is from the Ndebele language and cultural group.” Thus, the study explored the implementation of restorative justice in the context of the predominantly Shona cultural environment in Zimbabwe.

1.8 Research overview

This study was situated within the scholarship of Social Justice Education. In education, social injustices are a result of a conglomerate of factors arising from the socio-economic-politico status of a nation. In social justice education, researchers interrogate the policies, education acts, and effectiveness of policies, challenges, and implementation of the programmes. The present study corresponds with this intention.

Furthermore, as pointed out in the previous sections, this study explored the understandings of implementation of restorative justice in two Zimbabwean schools. I therefore sought to adopt an explorative multi-case study approach that resonates with the use of semi-structured interviews, focus group discussions, and observation. In accordance with this, the restorative justice theoretical framework, as pioneered by Van Ness (1996) and Gavrielides (2007), was employed to guide the interpretation of data.

1.9 Design

Denzin and Lincoln (2018, p.58) postulate that a “research design describes a flexible set of guidelines that connect theoretical paradigms, first, to strategies of inquiry and, second to methods for collecting empirical material”. This study was informed by the qualitative research study because it assisted the research to understand how people cope with their real-world settings that is the contextual richness of the settings, and it helped in the study of the everyday lives of many different kinds of people and what they think about, under many different circumstances (Yin, 2016). In this study a qualitative multi-case study method is used to have a close study of the restorative justice phenomenon in addressing students’ indiscipline as well as to describe the

lived experiences, thoughts and feelings of people in Zimbabwean secondary schools context as they implemented restorative justice as a response to students' indiscipline (Cohen, Manion & Morrison, 2018). The qualitative case study allows the study of the social world from the perspective of the interacting individuals. In this case the school heads teachers, students and parents were involved.

1.10 Theoretical framework

This study was informed by the restorative justice theoretical framework which was pioneered by Zehr (1990), Zehr and Gohar (2003) and Gavrielides (2007). The use of a theoretical framework to guide a research is a common practice in qualitative studies. Qualitative studies aim at addressing social issues. This justifies my adoption of the restorative justice theoretical framework to address issues of students' indiscipline within the Zimbabwean secondary schools.

1.11 Research Method

As already alluded to in the previous sections of this study I used semi-structured interviews, focus group discussions, document analysis and observation to explore the understandings of implementation of restorative justice to address students' indiscipline in two Zimbabwean schools. The data from interviews were recorded using a recorder and taking down notes. The data were analyzed using thematic and discourse analysis methods.

1.12 The understanding of restorative justice

Several terms were used interchangeably to describe restorative justice. Roberts (2006), points out that restorative justice can be interchanged to mean the same as restorative discipline and restorative action. This implies that restorative justice is a discipline and an action. Rigby (2010) views restorative justice as synonymous to restorative practice. However, McCluskey et al., (2011) comment that the terms restorative justice and restorative practice were used to refer to restoring good 'restorative justice', 'restorative practices' and 'restorative approaches' restoring relationships where they had been a conflict or harm and developing sound school

ethos, policies, and procedures that reduced the propensity of harm and conflict occurrences. The underlying factor is that all these terms were used to describe how a conflict could be resolved including restoration and implementing mechanisms that reduced the recurrences and occurrences of harm. Cunneen and Hoyle (2010) postulate that the proponents and critics are not unanimous on definitions of restorative justice and the terminologies are used interchangeably in different contexts. As such, in my study, I preferred to use the terms ‘restorative justice’ and ‘restorative practices’ with the use of ‘restorative approaches’ as an umbrella term for all the aforementioned terms. Thus, in this study, the term restorative approach is used to encompass the practices and the underlying philosophy, values, skills, and strategies associated with restorative justice (McCluskey, et al., 2011). The focus of this study was on the implementation of restorative justice; therefore, the philosophy and practices were at interplay.

1.13 Summary

This Chapter provided the backgrounds of study, purpose of the study, problem statement, aim and objectives, research questions, delimitations of study, research design, theoretical framework, research method and brief discussion on restorative justice. In the following chapter, the theoretical framework of the study is presented and discussed.

CHAPTER 2: THEORETICAL FRAMEWORK

2.1 Introduction

Chapter 1 introduced the study by providing a brief overview of the research. In this chapter, provides a review on restorative justice theoretical framework that informs this study. Among other functions, this theoretical framework guided the theorization of research findings in the study (as presented in Chapters 6 and 7). Thus, restorative justice theoretical framework was used as the theoretical framework for this study. This made it necessary for me to provide a deeper understanding of restorative justice from literature which showed that it is not just as an approach and practice, but also as a theoretical framework, within its own right.

2.2 Understanding *Theoretical Frameworks* Concept

Anfara and Mertz (2006, p. xxii) define theoretical frameworks as “empirical or quasi-empirical theories of social or psychological processes which exist at a variety of different levels and apply to the understanding of phenomena.” The theoretical framework assists in the understanding of the phenomenon under study. In this current study the theoretical framework assisted the researcher to understand the implementation of restorative justice approach as a response to students’ indiscipline. A theoretical framework gives the researcher a chance to view “what could seem familiar through a new and distinctive perspective” (Tavallaei & Abu, 2010, p. 573). The theoretical framework gave me an opportunity to “observe” and “perceive” just certain aspects of the phenomena under study while some are concealed” (Tavallaei & Abu, 2010, p. 573). The restorative justice theoretical framework is used as a blueprint of the research (Grant & Osanloo, 2014), to provide a comprehensive exploration of the implementation of the restorative justice in two Zimbabwean secondary schools.

The current study focused on the implementation of restorative justice to address acts of students’ indiscipline in two Zimbabwean secondary schools. The study included

both theoretical typologies and empirical studies of restorative approaches as disciplinary measures (Abramson, 2015; Gonzalez, 2012; González et al., 2018; Hopkins, 2004; Morrison & Vaandering, 2012). Abramson (2015) states that many studies of restorative approaches tend to focus on what we do and what impact it has on some selected outcomes. However, there are few studies examine the details of how we implement and practice these approaches. González et al., (2018) acknowledge that there is a significant variation in the implementation of restorative approaches that exist in schools across the country and countries that depend on individual goals and available resources. The nature of the implementation of restorative justice in schools involves several processes and stakeholders. The restorative justice theoretical framework is “life-giving and hopeful, giving agency to students, parents, teachers, school administrators, and community members” (Cavanagh, 2007, p.31). This theoretical framework proffers a holistic and life-giving model used to respond to wrongdoing and conflict in schools (students’ indiscipline).

2.2.1 Restorative Justice Theoretical Framework

The current study probed the implementation of restorative justice approach to address students’ indiscipline. There are various theories in the field of study that agrees with the problem of investigation. these include; reintegrative shaming theory (Braithwaite, 2004), Critical theory for restorative justice in education and the social discipline window (Watchel, 1999). Though these are some of the key restorative justice frameworks used in the study of educational phenomena. For the current study a restorative justice theoretical framework was used.

In Africa, the Restorative Justice framework was once used by African practitioners. They had learnt about restorative justice as a course in a Conflict Transformation program at Eastern Mennonite University, Virginia, United States of America. Central to the course was the “drawing upon the restorative justice framework to address the justice issues in the conflict using the traditional community justice process”, (Zehr & Gohar, 2003, p.46). The chief proponents of Restorative Justice theorists such as Zehr and Gohar postulate that restorative justice as a theoretical framework was adopted from State of Virginia.

The current study focused on the implementation of restorative justice to address acts of students' indiscipline in two Zimbabwean secondary schools. The study included both theoretical typologies and empirical studies of restorative approaches as disciplinary measures (Abramson, 2015; Gonzalez, 2012; González et al., 2018; Hopkins, 2004; Morrison & Vaandering, 2012). Abramson (2015) states that many studies of restorative approaches tend to focus on what we do and what impact it has on some selected outcomes. However, there are limited studies that examine the details of how we implement and practice these approaches. González et al., (2018) acknowledge that there is a significant variation in the implementation of restorative approaches that exist in schools across the country and countries that depend on individual goals and available resources. The nature of the implementation of restorative justice in schools involves several processes and stakeholders. The restorative justice theoretical framework is “life-giving and hopeful, giving agency to students, parents, teachers, school administrators, and community members” (Cavanagh, 2007, p. 31).

2.2.2 Components of restorative justice theoretical framework

The restorative justice theoretical framework consists of restorative justice theory, restorative justice principles, restorative justice constructs, restorative justice concepts, and restorative justice models. The following figure 2.1 summarized the key components of the restorative justice theoretical framework.

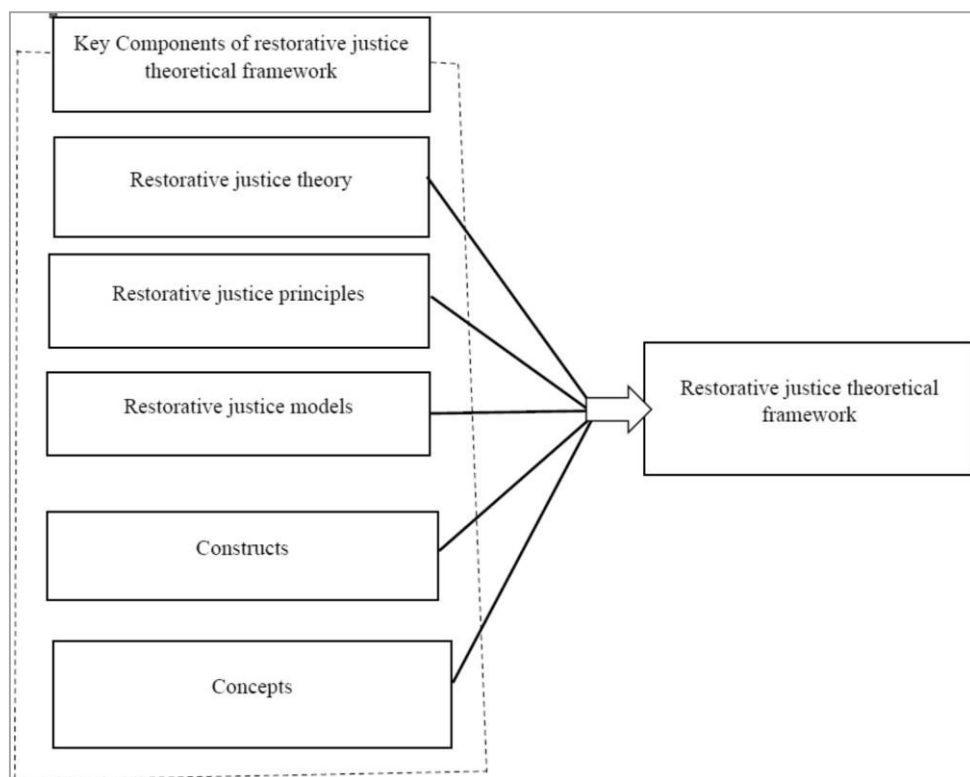


Figure 2. 1: Components of restorative justice theoretical framework (Source: Researcher's Own)

2.2.2.1 The restorative justice theory

The restorative justice theory views crime [criminal justice] as a violation of people and relationships (Wilson, Olaghere & Kimbrell, 2017). This was a criminological view, whereas from an educational perspective restorative justice views misconduct /students' indiscipline, not as school-rule breaking, that was a violation of the institution but as a violation against people and relationships (Cameron & Thorsborne, 1999, as cited in Anfara, Evans & Lester, 2013). These violations created an obligation to make things right. Both the harmed and the harmer had the obligations to make right. To repair harm that resulted from such students' indiscipline, schools should practice participatory deliberative democracy (Anfara et.al., 2013). The students' indiscipline committed and experienced creates an obligation for the harmed and harmer to make things right. Therefore, in the current study, the restorative justice theory was employed to analyze the participants' understandings on students' indiscipline, restorative justice and the implementation

of restorative justice approach to repair the harm and relationships within the Zimbabwean secondary schools' community.

The restorative justice theories that support the practice of restorative justice in responding to students' indiscipline such as Scheff's theory of unacknowledged shame, Braithwaite's re-integrative shaming theory and Tyler's procedural justice theory (Morrison, 2006). The application of restorative justice theories assist in the understanding how restorative justice practices are implemented in responding to student indiscipline. The restorative justice theories will assist to construct the concepts of shame management (shame acknowledgement and shame displacement) and group value (pride, respect and emotional group value) (Morrison, 2006). The restorative justice theories were used to explore the implementation of restorative justice approach to address students' indiscipline.

The restorative justice theory's implementation encompasses a variety of practices, programs and models. The restorative justice theory at its core there were set of principles, philosophy and an alternative set of guiding questions (Zehr & Gohar, 2003). The tenets of restorative justice theory assisted the researcher to understand the implementation of restorative justice and stakeholders' involvement in the restorative justice process. Some of the models include the Victim-offender model, Conference model and Circle model.

2.2.2.2 Restorative justice principles

The three core principles underlie the bases of using restorative justice as a framework: (1) repairing harm, (2) stakeholder involvement, and (3) transforming the role of the community and government (Van Ness & Strong, 2006). The figure 2.2 diagrammatically presented the principles of restorative justice theoretical framework.

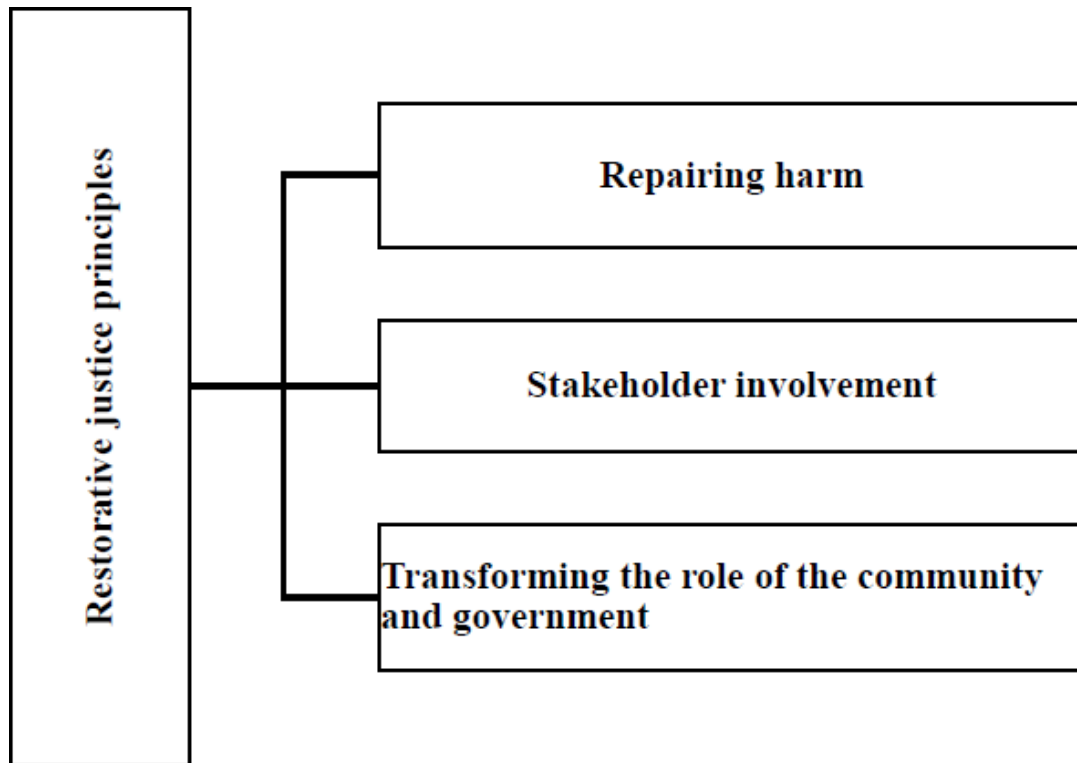


Figure 2. 2 : Principles of Restorative Justice (Adapted from Van Ness & Strong, 2006)

As indicated in figure 2.2, the restorative approach theoretical framework constitutes the three key elements that guides its implementation in schools: repairing harm, stakeholder involvement (paradigm shift), transforming the role of the community and the government (implementation, and learning restorative approaches deeply) (Riestenberg, 2015). The elements were elaborated as follows:

2.2.2.2.1 Principle of repairing harm

As illustrated in figure 2.2, the repairing the harm principle focuses on building relationships. The implementation of restorative justice in schools can be done in three different levels of intervention based on common principles, at primary level, secondary level and tertiary level (Morrison, 2005; Riestenberg, 2015). The restorative approaches can be organized into three levels of support which focus on

fair practices that: (1) Affirm relationships as a means of building community¹¹ in the classroom and community, (2) Teach the skills of relationship to develop internal strength; and (3) Use the power of relational connection to provide direction for repairing or rebuilding relationships (Riestenberg, 2015).

The restorative justice framework is implemented in three levels depending on the level at which the intervention to address acts of students' indiscipline needed. The three levels are the primary, secondary and tertiary levels. The primary level is when several participants are involved from the affected community. The secondary is when targeted individuals are involved in repairing broken relationships. The tertiary thus when the intensive practices are carried out with specific participants. The levels created a "non-authoritarian culture characterized with high expectations and with high levels of support that emphasizes doing things with someone as opposed to doing things to or for someone" (Gonzalez, et al.,2018, p.3). By considering how restorative justice was implemented in schools, Morrison (2007) identifies three different levels based on common principles; these are primary, secondary and tertiary levels, see Figure 2.3 following:

¹¹ Community refers to community of care (relational ties), community of place approach (geographical locality), and the danger of community (dark side of community) (Wills, 2016)

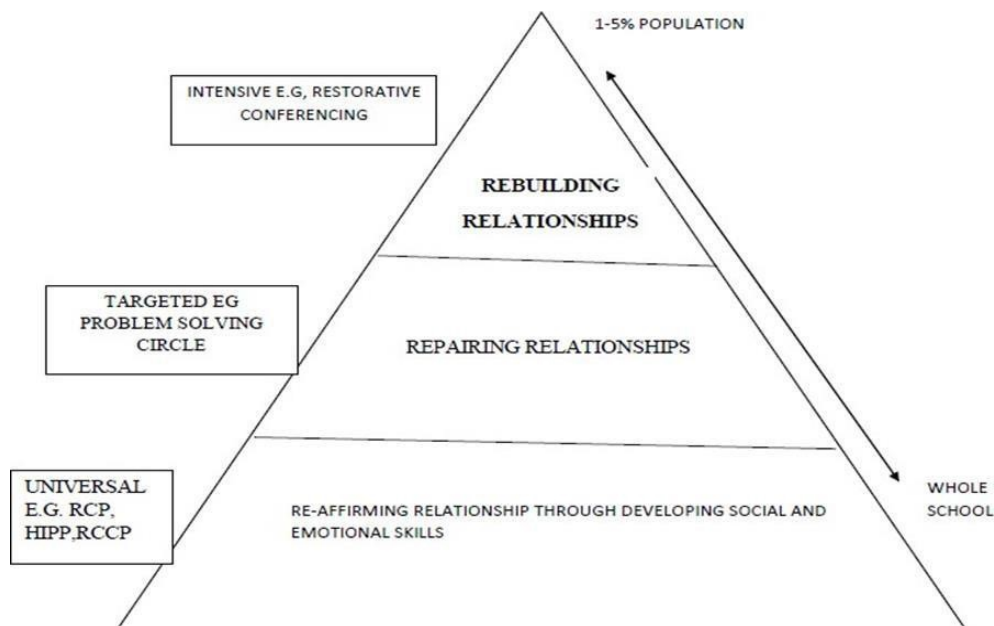


Figure 2. 3 : Restorative Approaches Model (Adopted from Morrison 2005, 2007 and modified the Whole School Model)

The three levels are labelled as universal, targeted and intensive but for my study since I used the interpretive stance, the multiple terminologies were accepted, and I used primary, secondary and tertiary levels.

The primary (universal) level is when supportive participants share social and emotional skills and an understanding which is ideal in crafting a restorative culture grounded in shared values and skills (Morrison, et al., 2005; Riestenberg, 2015). The restorative justice approaches teach social and emotional skills with an emphasis on building community relationships between students and students and adults and students and are practiced through class meetings or the circle groups (Nelson, Lott & Glenn, 1993). In the implementation of restorative justice in the school, it is important to align the school community with the restorative justice principles as the initial stage of restorative justice implementation.

The secondary (targeted) level is when the implementation applies to specific individuals in the school community and repairing harm (Morrison, et al., 2005, Riestenberg, 2015). The secondary level targets specific individuals and groups

within the school community and includes other members of the community. The intensity of intervention increases at the secondary level. At this level, the case of students' indiscipline involves many people with a facilitator being required to facilitate the restorative justice process (Morrison, 2005). The main aim is to reconnect the individual to the community through leveraging and strengthening relationships.

Finally, the tertiary (intensive) level is the one that involves the participation of an even wider cross-section of the school community, including parents, guardians, teachers, social workers and others who have been affected (Morrison, 2005). The aim is to rebuild a web of relationships across different social spheres of a student's life via participation in a "process that condemns the act [case of students' indiscipline] while offering dignity to the person" (Morrison, 2005). If these levels are placed together, they move from proactive to reactive, along a continuum of responses.

The restorative justice approaches are about harnessing the power of relationship and community. This is captured in Morrison's (2007) who advocates that human beings are relational and survive in contexts of social engagement over control. The assumption is that adults should accept that if students asked to help keep the classroom safe for all, it will work for the improvement of the school operations. The main aspect is doing things *with* them rather than *to* them or *for* them (Costello, Watchel & Watchel, 2009). The school community and adults should change their perceptions on students as people who cannot participate in their safe environment.

Furthermore, the paradigm shift in implementation of restorative approach entails the modification and democratization of the restorative approaches as students assume the roles of practitioners (González, et al., 2018). This is a departure from the dominant model and disciplinary measures in schools where restorative approaches are developed by and led by adult professional practitioners. Blood (2005, p.3) states that "a shift from discipline and behavior management to relationship management" is needed". The shift needed is from the tendency that teachers do things *for* students

to teachers working *with* students. The paradigm shifts from boss-management to leader-management within schools. It moves from the teacher telling students what to do in all facets of their learning and using coercion to bring compliance to leader management, which is about drawing on the intrinsic motivation to learn and to do the right thing. However, Braithwaite (1989) states that the external controls need to be there in the background, but it is the development of an internal locus of control that will have the greatest impact on regulating a child’s behavior. The paradigm shift is how people think about how to implement restorative justice. Watchtel and McCold (2001) in Strang and Braithwaite (2001) provide a framework to help explain a paradigm shift. The panels of a paradigm shift are represented diagrammatically in Figure 2.4.

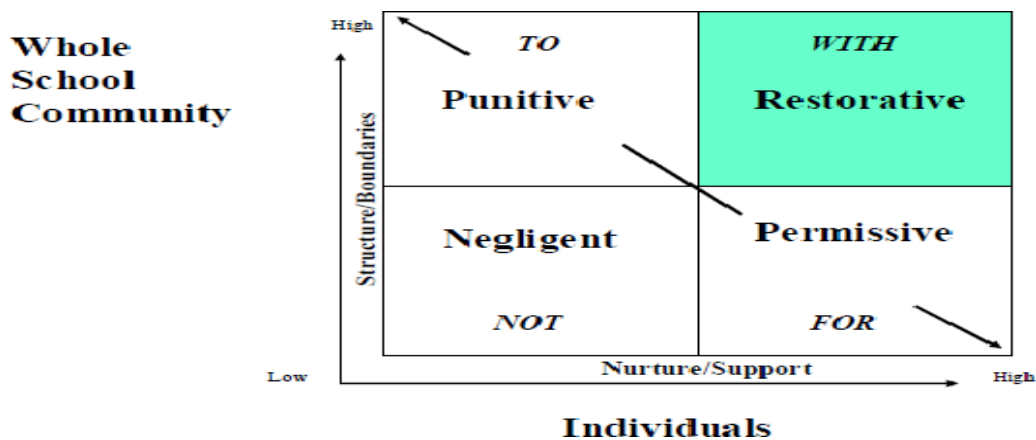


Figure 2. 4: The Panel of Paradigm Shift (Adopted from Watchel & McCold, 2001).

2.2.2.2.2 The principle of Stakeholder involvement

The basic assumption is that restorative justice aims to reestablish the balance that has been offset as a result of harm [students’ indiscipline] by involving stakeholders (victim, offender and the affected community) in restoring the relationships (Wilson et.al., 2017). The focus is on repairing or healing as opposed to punishment. The stakeholder involvement principles resulted in sub-principles of restorative justice include offender accountability for wrongdoing, respect for all participants and the

centrality of the victim throughout the restorative justice process. In the investigation of the implementation of restorative justice approach in addressing students' indiscipline the focus is how the participants or stakeholders involved and it explains whether the implementation is partial, complementary and total implementation.

The restorative philosophy needs a change in stakeholder involvement (paradigm shift) in the way adults and students work together (Riestenberg, 2015). The restorative approaches are about harnessing the power of relationship and community. This is supported by Morrison (2007) who underscores that human beings are relational and survive in contexts of social engagement over control.

2.2.2.2.3 Transforming the role of the community and the government

The implementation process is a critical element of employing a restorative justice. At this stage, restorative justice can be used as a methodical approach. González et al. (2018) acknowledge that there is a significant variation in the implementation of restorative approaches that exist in schools across the country and in countries that depend on individual goals and available resources. The primary, secondary, and tertiary are school levels of intervention based on common principles adopted in the implementation of restorative justice based on restorative approaches (Morrison, 2005; Riestenberg, 2015). The restorative approaches can be organized into three levels of support which focus on fair practices that:

(1) Affirm relationships as a means of building community in the classroom and community (Wills, 2016); (2) Teach the skills of relationship to develop internal strength; and, (3) Use the power of relational connection to provide direction for repairing or rebuilding relationships (Riestenberg, 2015).

Riestenberg (2015) postulates that the implementation of science entails several stages that require attention to allow a holistic integration of practice into the implementation of restorative approaches require “adults to reflect upon their beliefs about discipline and students and upon their own values in education” (Riestenberg, 2015,p.1). Therefore, it implies that parental involvement is a prerequisite as they

bring with them rich understandings of their culture, beliefs in relation to students' discipline and education in their contexts.

Exploration, installation (training and preparation), initial implementation, and full implementation are the four stages of the implementation process associated with employing a restorative justice theoretical framework. The four stages of implementation of restorative justice are not always practiced in linear order but each needs to be done fully depending with the contexts and situations of the schools. They do however provide a scale to rate the level of implementation of the restorative justice approach.

In Table 2.1 that follows, the four stages of implementation of restorative justice that are followed in schools, as a response to student's indiscipline, are indicated.

Table 2. 1: Four Stages of Restorative Justice Implementation Process

Focus	Stage	Description
Should we do it?	Exploration	Decision of making a commitment to adopt and enact the process of restorative process and procedures required to support implementation of restorative justice approach
Let's get ready to do it!	Installation	Training staff and setting up infrastructure required to successfully implement restorative practices. Involvement of staff, students and families. Development of a core group or team to plan and implement and generate data
Let us do it	Initial Implementation	Adoption of restorative practices in all systems within the school staff actively engaged in the practice students and families have knowledge of practices and are active participants. Clear evidence of restorative justice practices is visible. Data collection is ongoing.

Let's make it better	Full implementation	Data have been collected and reviewed by all stakeholders. Ongoing professional development for all staff. Ongoing development for all staff. Benefits are present. Adjustments are made as needed.
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Another critical element of using restorative justice as a framework is to have a deep understanding of it before its implementation (Reistenberg, 2015). This involves spending time reading and studying theories about restorative justice. The third element explains the transforming the role of the community and government principle of restorative justice theoretical framework (van Ness & Strong, 2006). The restorative measures are based on modern restorative justice theory, the psychology of effect, youth development principles, and indigenous people's justice systems (Reistenberg, 2015). Scholars Morrison (2007), Costello, Wachtel and Wachtel (2009) and Pranis (2005) state that all cultures had restorative measures deeply embedded in their past cultures. That is, there is a need to make a study related to the culture of people where the approaches are implemented. On the pillar of learning, Reistenberg (2015, p.10) states, "deep learning includes finding the people in your community who know these practices and learning from them." The learning components demand the tapping of restorative justice knowledge from the cultural people, people around and many people who had knowledge about it.

2.2.2.3 Restorative justice constructs

The other component of the restorative justice theoretical framework is the restorative justice constructs. The restorative justice constructs are one of the components important in the implementation of restorative justice approach in schools. The victim of harm or students' indiscipline should transform. The traditional western and criminological conception of "victimhood assigning to victim's negative traits relating to passivity such as pain, grief, trauma, suffering, loss, weakness, loneliness, hopelessness, dependency and lack of competence and capacity" (Zehr & Mika, 1998, p.48, as cited in Aersten, Bolivar, De Mesmaecker & Lauwers, 2011, p.5).

All of these stereotypes of victimhood has been reconstructed in restorative justice movement to the emancipated victim, ready and willing to master its own faith. The emancipated victims rejected the traditional conception of victims as passive entities and outsiders to the criminal procedures who act as witnesses of the violations. However, the restorative justice constructs of a victim refer to someone with self-confident cognitive process, a choice to accept and adopt the status of victim and to give meaning to the experiences of harm (Digman, 2005; Strobl, 2004). The restorative justice construct is that victims are empowered to active participate in the repairing of the harm and mapping the way forward to prevent future harms.

The other restorative construct is that the victim-offender constructs a proposal to end the conflict or harm. The victim and offender should be actively involved in the proposals to end the conflict. The two members will own the students' indiscipline and propose how to end it. This is a construct unique to restorative justice approach. The victim and offender should not be reduced to law and state ownership. The term crime is not used but wrong is used instead. The term crime is constructed to wrong or harm which implies in schools there are no criminals but wrongdoers. The other construct is on the term restorative justice in the school. The understanding of restorative justice and students' indiscipline in the study are examples of the component of restorative justice constructs.

2.2.2.4 Restorative justice concepts

The final component is the restorative justice concepts. The restorative justice concepts assist to contextualize the relevance of restorative justice in a context. The empowerment of victims to participate in the restorative justice process is one of the concepts in restorative justice approach practices. Aersten et al., (2011) argued that restorative justice restricted definition of empowerment that is, it reduces empowerment to developing self-confidence and new understandings of the offence or harm neglecting the behavioral component of empowerment. The empowerment has become a central concept within restorative language. Empowerment can be

described as value, an expected outcome. The restorative justice concept *empowerment* is the nucleus of the restorative justice ideology (Aertsen et al., 2011). There are other restorative justice concepts such as responsibility, accountability and repairing. The restorative justice concepts are indicators of how restorative justice approach implemented to address students' indiscipline.

2.3 Summary

This chapter has provided a detailed discussion on the theoretical framework used in the study. The understanding of theoretical framework concepts, restorative justice framework and the components of the restorative justice theoretical framework were discussed. The following chapter, literature review is presented.

CHAPTER 3: REVIEW OF RELATED LITERATURE

3.1 Introduction

In this chapter, I review international and local scholarly literature on the background to restorative justice, philosophical understandings of restorative justice and indiscipline and on the implementation of restorative justice in schools to address student indiscipline.

3.2 The Term Restorative Justice

The leading scholars¹² in the field of restorative justice raised some critical issues that have implications for practice, evaluations, implementation and programs. These include: (1) whether restorative justice is victim oriented as it claims, or victims are rubber stamp used; (2) Whether the needs of offenders are being catered for; (3) Are the ethnic and cultural dimensions of restorative justice being addressed; (4) How well is restorative justice doing in societies dominated by a culture of punishment and violence? These issues have some implications for the current study findings.

The term restorative justice has its origins and practices in religion. Gade (2018) traces this term, restorative justice from the pre-1950 era where it was used in Christian circles. Gade informs us that in the Christian Examiner and Church of Ireland in 1834, Reverend Lebbeus Armstrong (1848) coined the term restorative justice. This term was later used in England in 1856 by Reverend John Stow in *The Hermeneutics of Luke 19:8, A Woman's Story*. The term was again found to be used in the 1863, writings of Abbot (Gade, 2018).

The term restorative justice was also used in the secular world. The contemporary scholar Marshall (2011) propounded that this term, restorative justice was coined in

¹² Howard Zehr (father of restorative justice); Gordon Bazemore; Gerry Johnstone; George Pavlich Strang; Larry Tiffit; Dennis Sullivan; Lode Walgrave; Keith Daly & Susan Sharpe

the 1970s to describe a way to respond to a crime that focused on repairing the damage caused by a criminal act, thus restoring the dignity and wellbeing of all involved (Van Ness, 1993). Daly (2013) claimed that Eglash (1977) was one of the founding fathers of the restorative justice movement together with Rand Barnett, Howard Zehr and Nils Christie. “A thorough historicization of the use of the terms will contextualize and thus form the basis of a deeper understanding of current texts about restorative justice” (Gade, 2018, p.49). The understanding of the historical background of the phenomenon restorative justice helps in the understandings of the phenomenon as applied in the contemporary secular world. The historical application of the concept enlightens the understanding of the restorative justice phenomenon.

The first use of this term in formal educational contexts, began in the 1990s, with initiatives in Australia led by Margaret Thorsborne in response to issues raised by a serious assault after a school dance (Cameron & Thorsborne, 2001; Gonzalez, 2012; González et al., 2018). Since then, little has been written about the use of restorative justice in schools – particularly in African schools. This research with special reference to two Zimbabwean secondary schools will explore how stakeholders understood the implementation of what they call “dialogue” and to situate within the framework of restorative justice but to also investigate the successes, failures and limitations of this Western founded framework, when infused with African cultural practices

3.3 Restorative Justice Philosophy

Restorative justice philosophy has deep roots in the ancient cultures around the world. In this regard Habili (2016) states that the philosophy of restorative justice against the principles in retributive justice systems. Restorative justice philosophy is described as after helping people in “understanding the concrete, personal harm of a crime and its effect on relationships and community” (Prains, 2005, p.136). It places emphasis on repairing, respect, empowerment and accountability to others to help educators to deal with student indiscipline in a productive way rather than in a destructive way (Stutzman, Amstutz & Mullet, 2005). Furthermore, restorative justice philosophy is linked to the ancient cultures of influence of western philosophies. However, literature on restorative justice in Africa and African philosophies is limited.

Therefore, the current study explored restorative justice philosophy and the African philosophies in addressing students' indiscipline. This focus is supported by Schoeman's (2013) advocates that in Africa, what the western world view as restorative justice is a mirror image of *ubuntuism*. *Ubuntuism* is an African philosophy that illuminates moral theory in traditional and contemporary Africa. There are some marked similarities between restorative justice and Ubuntu philosophy grounded traditional practices. However, Schoeman (2013) warns that restorative justice in Africa is not grounded in the traditional systems, or way of life, or culture, rather it is a philosophy that intersects between western philosophies and African philosophies. While the tenets of restorative justice are not foreign to African society there is need to reflect on the diversity of system of beliefs found in African philosophies. This study thus explored the implementation of restorative justice approach with the intersection Western and African philosophies of restorative justice. It is a philosophical interfaced context.

3.4 Origins of restorative justice

Scholars are not unanimous on the origins of restorative justice. Western scholars rely on documented restorative justice whereas most African scholars draw this from undocumented¹³ evidence of the origins of restorative justice. Thus, origins of restorative justice can be traced back to the western world from western scholarly work on restorative justice. Marshall (2011), Van Ness (1993) and Eglash (1977) were some of the key scholars on the topic of restorative justice. They provided its genesis (Mangena, 2015). According to Gade (2018) attempts to Africanize restorative justice are evident in some African states. For instance, the attempt by Julius Nyerere of Tanzania, Steve Biko of South Africa, and Thabo Mbeki of South Africa to establish the relationship restorative justice to Ubuntu and African indigenous justice systems yielded no significant results. Yet, Mangena (2015) still argues that restorative justice has deep roots in Africa where restorative justice, Ubuntu and indigenous justice systems synergy are closely related to the African context. In the secular world, the implementation of restorative justice from the

¹³ Undocumented means not manualized

African perspectives or Western perspectives or both remains a challenge to the participants (Marshall, 2011; Marshall, 1999; Oslon-Buchanan & Boswell, 2009). These authors attribute this to the localized nature of indigenous ways of living where each indigenous culture develops its own restorative justice system. These scholars further observe that the implementation of restorative justice in schools, African and Western are rooted in the Western cultures. However, literature on the origins of restorative justice shows that there are different types of restorative justice, which emanated from diverse worlds (Mangena, 2011). These fall into two main categories, the documented (Western) and undocumented (African) restorative justice practices. By researching two Zimbabwean secondary schools, this study seeks to document the hereto-undocumented (African) practices.

3.5 Categories of restorative justice

A deep and holistic understanding of restorative justice from its primary categories were inevitable in order to understand the restorative justice theories. The four categories discussed in this section are philosophical, reactionary, etiological and educational understanding of restorative justice.

3.5.1 Philosophical restorative justice

According to Harrison (2007 p.3) restorative justice is a philosophy that embraces the right blend between a high degree of discipline that encompasses clear expectation, units and consequences and a high degree of support and nurturance This implies restorative justice is an eclectic approach to discipline that correlates with the best psychological, sociological, behavioural and moral principles to achieve participatory support from the parties involved. It is a best practice in disciplinary field. The Restorative justice approach as a philosophy does not present issues in absolute terms but rather encourages different ways of understanding a challenge. Thus, as a philosophy the term restorative justice becomes elusive to define. In educational context, the philosophy of restorative justice borders between philosophy and other disciplines (Gade, 2018). Rigby (2010) says that restorative justice is not

only philosophical in nature, but also a movement that employs various procedures to achieve a just outcome. The concept of restorative justice is related to the philosophical question of what justice is and how people ought to react to wrongdoing. These questions demand philosophical answers, hence if restorative justice tries to answer such a question it is probably a philosophy. However, the issue of the type of philosophy becomes a challenge. If we are to take cognizance of what Vaandering' (2010)'s assertion that a restorative justice philosophical approach seeks to replace punitive managerial structures of schooling with those that emphasize the building and repairing of relationships. In other words, it is a way of thinking and reflecting on crime and conflict that transcends how people think about crime and conflict to how they think about themselves collectively as a society, respond and restore the balance after a crime has been committed. For example, the school communities in Minnesota, Colorado and Pennsylvania implemented restorative justice in a philosophical sense in response to drug and alcohol problems (Karp & Breslin, 2001). This study sought to explore how the students, teachers, parents, and administrators in Zimbabwean secondary schools think about student indiscipline and reflect on themselves as members of a society in terms of how they respond and restore the harm caused by acts considered within their communities to be acts of indiscipline.

When restorative action has been suggested, undertaken and accepted by the target case it may be concluded, although the situation may continue to be monitored (Rigby, 2010). Restorative action, when it is premised on the principles of restorative justice, is a more inclusive approach from traditional responses to undesired behavior. It opens avenues and empowers the victims and those most affected by injustice to actively participate in the resolution process. The affected people are called the victim, offender, family and community members who took an active role in the resolution process. The terms victim and offender have human rights overtones, political overtones, and a criminological flavor. These terms may not be used in school contexts but used as restorative justice concepts and constructs. The students are not victims and students' indiscipline are not criminally constructed, but in restorative justice constructs it is the violation of people and relationships. Hence,

another definition may need to be sought. Restorative justice views students' indiscipline as "the violation of relationships, over and above the violation of rules" (Morrison, 2006). As the response to students' indiscipline, restorative justice seeks an understanding of what has happened, the needs of those affected, that is students, teachers, parents and others affected and ways to address the harm that was done (Morrison & Vaandering, 2012). All these are restorative justice philosophical understanding and questions.

Additionally, "the philosophical underpinning of the restorative process requires that all parties are heard, and that understanding comes from listening to others as well as the opportunity to express oneself" (Promoting Restorative Justice for Children, 2016, p.28). Restorative justice provides a student with opportunity to express himself or herself in a safe environment surrounded by a supportive network such as parents, caregivers, and another person identified by the child. For instance, in Brazil, Canada, Peru and South Africa restorative justice programmes were satisfying the victim, offender, family and community. In Thailand, the Family and community Group Conferencing (FCGC) was used to address a case of stealing, Wit stole 10 kilograms of electrical wire from house where he was doing part-time employment. He was reported to police and was detained for a night behind the bars. However, the Wit case was diverted to FCGC where the parties had opportunity to express their views and he was committed to community service of his choice.¹⁴ This current study explores how the restorative justice philosophical underpinnings influenced the implementation of restorative justice approach.

3.5.2 Reactionary restorative justice

Reactionary restorative justice frames restorative justice as a reaction against traditional disciplinary means of dealing with the conflict between students and teachers (Jenifer & Cowie, 2007; Rigby, 2010). Thus, this is a reactionary or responsive approach that is systematically implemented and embedded into school practices and policies that to tackle students' indiscipline or antisocial behavior

¹⁴ Keenapan, Naatha, 'Restorative Justice'. UNICEF Thailand , 2007, retrieved 23 February 2020 from http://www.unicef.org/thailand/reallives_7282.html

(Jenifer & Cowie, 2007). Thus, in this study, restorative justice as a reactionary movement to address issues that bedevil the students in schools is embraced. The current study investigated the implementation of restorative justice to address student indiscipline and challenges related to Zimbabwean educational policies. However, this definition relegates restorative justice to a reactionary movement that addresses student indiscipline caused by maladministration and draconian policies implemented in schools.

3.5.3 Etiological restorative justice

The concept of restorative justice is coined from two paradoxical terms: *justice* and *restorative*. The concept of justice is a provocative word in third world countries (Stevens & Wood, 1992). The term 'justice' is always a suffix, which means it is understood through another phenomenon such as 'social justice' (Sriraman, 2008). Aristotle unpacked the concept of justice in different ways. Justice was viewed from a legal perspective whereby parties involved in a legal case are treated as equals and that the law must determine if one party has been wronged and how to rectify the situation (Stevens & Wood, 1992). Justice in this way is more inclined to a criminological and legal understanding of that justice where the correct application of the law is to avoid arbitrariness and favoritism. Aristotle then suggested another view of justice as having one's share. In this case, justice may refer to fair distribution in terms of proportion (Stevens & Wood, 1992).

There are several constructions of restorative justice depending on the orientation of the scholars. Mangena (2015) defines restorative justice as a way, process and theory of repairing the harm created between a victim and offender. Restorative justice refers to a way to respond to 'crime' with an emphasis primarily on repairing the damage incurred because of 'criminal' acts and it seeks to restore the dignity and wellbeing of all affected by the 'crime' (Marshall, 1999; 2011). This definition is more of a criminological definition and it is unusual to regard schools as schools of criminals. Oslon-Buchanan and Boswell (2009, p. 168) define restorative justice as a theory that emphasizes engagement and empowerment of "the harmed, the wrongdoers and the

community in search of solutions that promote repair, reconciliation, and rebuilding of relationships.” That is, restorative justice is viewed as a theory emphasizing the engagement of affected parties for conflict resolution. Restorative justice means all things to all people (Hargovan, 2008; McCold, 2000). The above definition emanates from philosophical and criminological perspectives. Thus, restorative justice is a contested academic terrain that needs to be explored and explicated. For this research, an educational definition was sought.

3.5.4 Restorative justice in educational contexts

Gonzalez (2012) defines restorative justice from an educational perspective as an approach to students’ indiscipline that engages all parties in a balanced practice. From this view, restorative justice is seen as giving a platform to stakeholders such as students, teachers, families, schools, and communities to resolve issues, restore relationships, promote academic achievement and address school safety. This definition does not incriminate the parties and outlines precisely the stakeholders in school-based restorative justice practices. A school system is not a school of criminals but humanity in the pipeline to a just society. Cameron and Thorsborne (2001) define restorative justice from the school context as indiscipline, not as school rule-breaking, and therefore as a violation of the institution, but as a violation against people and relationships in the school and wider community. Similarly, Hansen (2005, p.1) defines restorative justice as an approach to discipline that “actively involves the victim of infraction in addressing the offender directly to hold them accountable and give them a chance to explain their actions.” In a school context, the victim and offender are called to decide how the offender may make amends for their misdeed. The victim experiences empowerment from being actively involved in the justice process. The offender can experience responsibility in attempting to make sense of the breach of the school rules or normative expectations of others including the community of family, friends, social worker, police officers or other interested parties - who are often invited to support both victim and offender on the path towards healing and wholeness. Restorative justice practices should incorporate educational goals and be educative in nature when involved in restorative justice as a response to

student indiscipline. Restorative justice comes in different forms depending on the social institutions in which it is being used. These are Biblical restorative justice, criminal restorative justice, and school-based restorative justice practices. For the sake of this study, school-based restorative justice is the focal issue as it can be used in dealing with students' indiscipline in Zimbabwean secondary schools.

Restorative justice is a theory borrowed from criminology, law disciplines, and other disciplines and transplanted into school contexts. When applied the restorative justice as a theory in secondary school contexts, it tends to lose some of its assumptions such including crime, victim, and offender and embraces the concept 'student indiscipline.' In educational context, applying restorative justice approach implies that the school communities will have clear agreements, authentic communication and specific tools to bring issues. The students' indiscipline should be brought forward in a helpful way. The school communities should provide pathways to repair harms by bringing together those who are affected by students' indiscipline in a dialogue to address concerns, achieve understanding and come to an agreement about setting things right. Restorative justices in schools are considered learning curves that make safer schools and contribute to social and emotional learning.

Hansberry (2016) argues that restorative justice focuses on restoring relationships and healing the damage caused by students' indiscipline in school communities. Restorative justice involves the healing of harm done when someone, an adult or child or both in a school, does something to hurt another adult, child or group. The healing of one is in the hands of the other. The hurt is not always a crime in the school. In addition, Gonzalez (2012) adds that restorative justice in schools often builds on existing relationships and is complementary with other non-discipline practices such as peer mediation or youth courts. This study explores the implementation of restorative justice practices restored relationships among teachers, administrators, parents, and students. Healing as implied in Restorative Justice is another concept also foreign to many people, but it was used in several eras and occasions. It is common knowledge that much of the more serious wrongdoing found and dealt with in schools emanated from the impact of the trauma of adverse childhood experiences

of young people (Hansberry, 2016). The Restorative Justice understanding of the concept of healing had been used in Zimbabwe. However, it was used after political violence. This study looked at restorative justice as an approach to heal the hurt inflicted to the students, teachers, and parents by student indiscipline in the Zimbabwean context.

What also comes out clear in the use of restorative justice as a term, in the way it is used in criminology and law scholarship, is that some *criminal* action has been committed. There is an escalating of indiscipline to a *crime* in terms of how it is viewed. It might be important to link this thinking to a broad teacher-thinking in schools by talking about how students' indiscipline is consistently constructed as criminalized behavior in schools and as anything that contravenes rules is harshly punished. The focus is not on prevention but on punishment. When children contravene school rules, there are levels of punishment in the Zimbabwean education sector. Hence, the need for justice and doing so by employing a restorative approach that seeks justice not only for the children but for teachers too - even if that justice is simply a chance to be heard, a chance to help us to understand the implementation of restorative justice and hopefully a chance for their thinking to be interrupted, de- and re- constructed in a restorative way that serves as justice for all.

Thus, the term when being applied to schools, extends beyond discipline with theory to discipline with dignity. Although it focuses on friendlier ways of correcting children's behavior (by preventing them in the first place), it presupposes that teachers are in the right also, when a misdemeanor has occurred, as it looks only at how to correct children's thinking and behaviors in a non-punitive way. Restorative justice interrupts the thinking patterns of both the 'offender' and the 'offended' and in restorative justice these identities, too, are disputable. The understandings employed in this study were aligned with educational and philosophical theories because justice is philosophical, and discipline is educational.

3.6 Principles of Restorative justice

The implementation of the restorative justice requires an understanding of the foundational principles of the practices. Hansen (2005) identifies some restorative justice principles including: focusing on the harm of the incident instead of broken rules. The understanding is that these harms (misdeeds/indiscipline) create responsibilities for the offender to remedy to the best of their ability, repairing broken relationships - showing equal concern for the welfare of the victim and offender, by using inclusive processes based on consensus, whilst respecting all parties in the process of addressing the misdeed/indiscipline. Zehr (1995) concurs that restorative justice implementation is based upon restorative justice principles. However, it can be expressed differently in different cultures and contexts.

The principle of meeting needs is one of the principles of restorative justice that can be implemented to explain students' indiscipline. As Anfara et al., (2013) postulate that the assumption in restorative justice is that behaviors are caused by unmet needs. In restorative justice needs are constructed as autonomy, order and relatedness (Zehr,2002).Therefore, the principle of meeting needs is a restorative justice construct of students' indiscipline is that when needs are not met , students stretch to extremes to meet those needs (Anfara et al.,2013).The restorative justice view students' indiscipline as a form of communication (Evans & Lester, 2012). That is through the principle of meeting needs , restorative justice recognizes that unmet needs can result in conflict, violence and other forms of students' indiscipline. Therefore, the role of restorative justice is to strengthen the social bond of the students. The restorative justice focuses on meeting needs of the harmed, harmer and the community 's responsibility for repairing harm (Vaandering, 2010, p.39).

The restorative justice principle provides accountability and support. The restorative justice emphasis on the concepts responsibility for harm committed within the context that seeks to strengthen "mechanisms of support and accountability within the community" (Morrison, 2006 p.372). While some disciplinary punitive measures such as Zero tolerance policies promote accountability, they often do so without

compassion (Stinchcomb et al., 2006). The restorative justice emphasis accountability within a supportive and compassionate learning community (Anfara, et al., 2013; Morrison, 2007). The emphasis is that the wrong was done but the harm that resulted and promoting acceptance of responsibility for wrong and the way forward to address it.

The restorative justice principle of making things right. The restorative justice emphasis on the repair of the harm that occurred. The restorative justice construct of harm is the negative effect of students' indiscipline to other members of the community (Karp & Breslin, 2001). Also, Suvall (2009) view harm as not an offense against the members of the institution, that is students and school community. However, if the Karp and Breslin (2001) and Suvall (2009)'s restorative justice constructions of students' indiscipline as offense against members of the school. There is some misbehavior that harms the individual student. Therefore, the restorative justice should be contextualized.

The restorative justice views conflict as a learning opportunity. Restorative justice view behavior as an opportunity to learn for the student and for teachers, administrators, parents and others who can be involved in the addressing of students' indiscipline (Macready, 2009). The restorative justice models are ideal platforms for a dialogue between the harmed and the harmer, giving them space to share their experiences, listen to each other and collaborate work to design solutions that brings about healing and restoration (Suvall, 2009).

The restorative justice principle of restoring relationships is one of the key restorative justice principles. Morrison (2006) postulates that restorative justice emphasis restoring relationships to empower people and communities. Restorative justice view students' indiscipline as the "violations of relationships, over and above the violations of rules" (Morrison & Ahmed, 2006, p.210). Restorative justice seeks an understanding of what happened, the needs of those affected including students, teachers, administrators, parents and others to address the harm done (Morrison & Vaandering, 2012).

The addressing power imbalances principle. The restorative justice seeks to transform power imbalances that affect social relationships (Morrison, 2006). The traditional modes of discipline emphasize power dynamics which resulted in structural violence. However, traditional models of school discipline focus on the students' indiscipline, failing to consider the possible harm caused by institutional practices imposed on students (Suvall, 2009). Restorative justice emphasizes the transformation of power relationships to a more democratic and deliberative community. The principle of power imbalances illuminates on the power of parents, teachers and administrators in the restorative justice practices as they respond to students' indiscipline.

3.7 Theories of restorative justice

There are many theories that support the implementation of restorative justice approach. The theories that selected are based on their relevance to the current study are discussed. These were used as restorative justice theories to the implementation of restorative justice approach as response to students' indiscipline. These are a continuum of restorative justice, restorative relationship theory, the reintegrative shaming theory, social capital theory, social solidarity theory, and optimal psychology theory.

3.7.1 A Continuum of restorative justice

As a practice, restorative justice was not initially constructed for application to education contexts but was adopted solely by the social justice and criminal justice systems. The following Figure 3.1 illustrates the continuum of restorative justice (CRJ) as a practice.

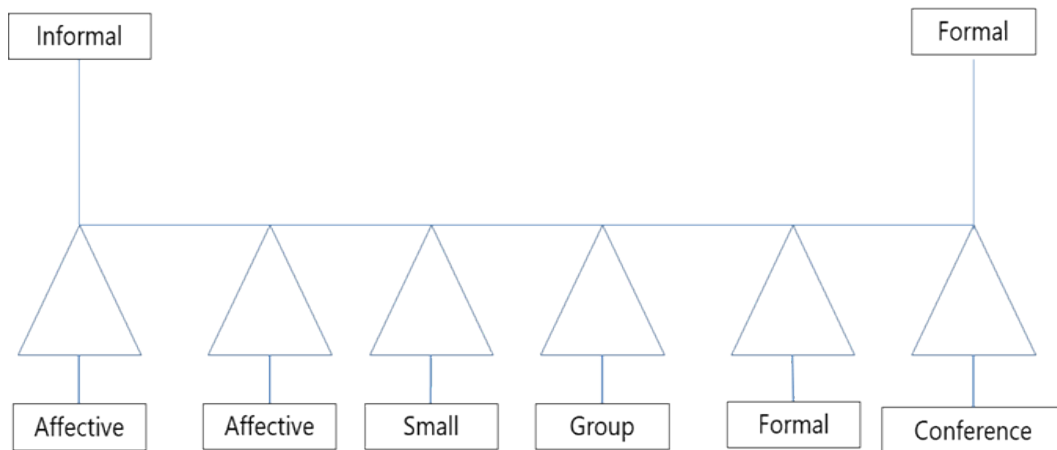


Figure 3. 1 : CRJ practice Adopted from (Thorsborne & Blood, 2013)

Thorsborne and Blood (2013) described a continuum of practice as a range of restorative practices that continue to evolve, in relation to a greater understanding of the possibilities offered by the restorative justice philosophy, skills, and values embedded within restorative justice. Over time, the school developed its own continuum of practice, which was flexible, and user-friendly as well as meeting the needs of the application to education contexts. The continuum of practice includes the informal end, and formal end.

At the formal end of the continuum, Thorsborne and Blood (2013) and Wachtel (2013) illustrate that the formal end of the continuum of practices entails restorative/community conferences/family group conferences; restorative mediation, healing circles and class conferences.

The middle of the continuum is the semi-formal stage of the continuum in which the formality has been loosened. The middle of the continuum involves practices such as impromptu restorative conferences, groups, and circles. The meetings might be smaller or mini (Thorsborne & Blood, 2013). In addition, these authors state it is a stage that the participants usually taking part are the parent/caregiver, the student and a middle manager. The meeting might involve groups of students, class meeting/circle and classes may taketurns to facilitate or ask a member of the senior leadership team to do so.

Thorsborne and Blood (2013) postulate that at the informal end of the continuum: the adults should be able to handle minor issues that pop up in classrooms, corridors and playgrounds, on the run. The adults need to be skilled, persons of good standing in the school, calm, curious, deliberate, and firm and fair (Thorsborne & Blood, 2013). The continuum of restorative justice is a theory that is relevant to understand implementation of manualized restorative justice approach. However, restorative justice and students' indiscipline are unique experiences which is complex per context and time.

3.7.2 Restorative relationship theory

The implementation of the restorative justice has a linear progression of restorative justice implementation within a whole school paradigm. The first thing is to treat people as humans and then to give clear steps to follow in repairing, maintaining and restoring relationships (Hopkins, 2002; Morrison, 2007; Vaandering, 2014).

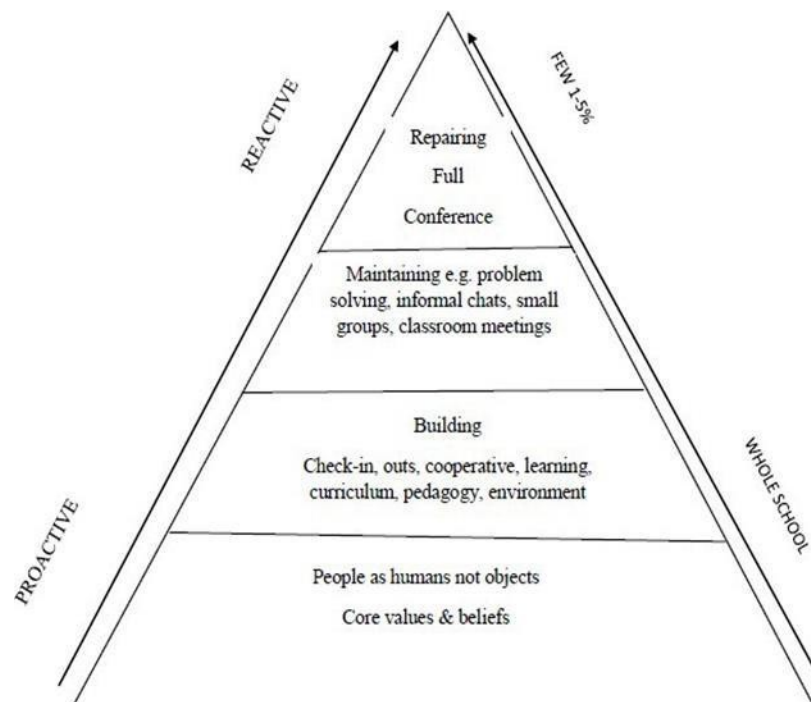


Figure 3. 2: Triangle Theory (Adopted & modified from Vaandering, 2014)

Restorative justice should be systematic in its application. Though student indiscipline is dynamic and is unpredictable, the steps suggested in figure 3.2 above should not be hard and fast. Restorative justice is about relationship repairing through addressing harm caused. The ideal, as shown in the above figure, should include relationship building and addressing harm.

3.7.3 The reintegrative shaming theory

Vaandering (2010) analyzed Braithwaite (1989)'s reintegrative shaming theory and managed to single out two roles of shame and shaming in restorative justice.

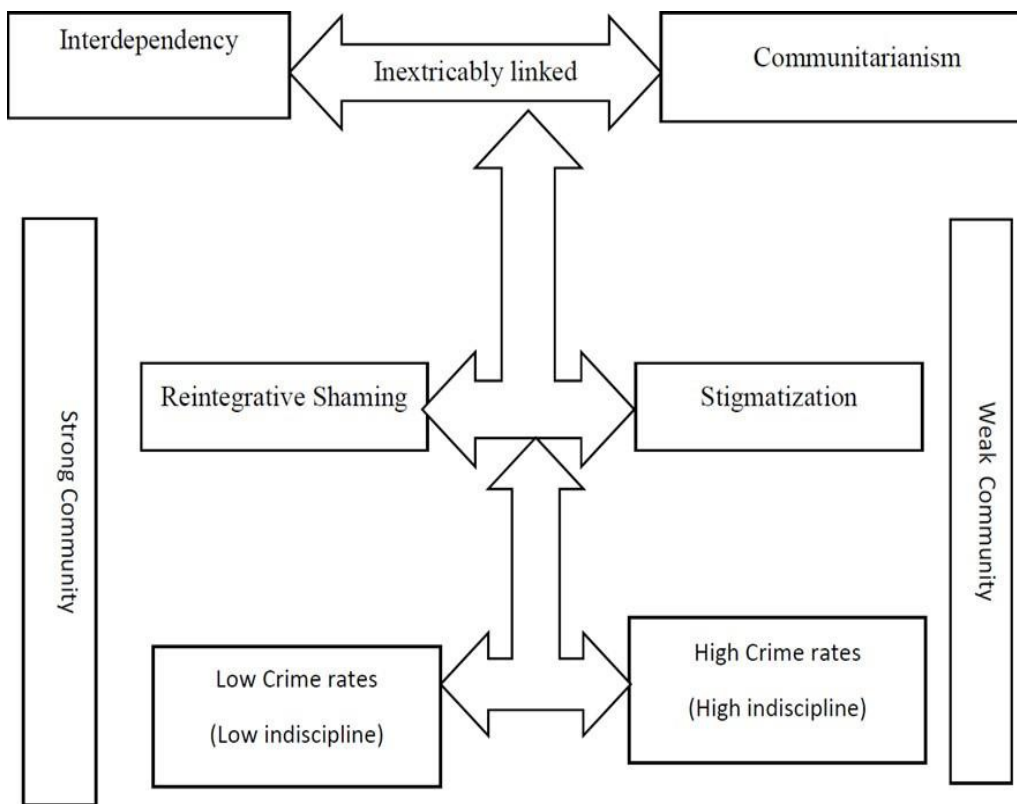


Figure 3. 3: Reintegrative Shaming Theory (Adopted and modified from Braithwaite, 1989)

One type of shaming is stigmatized shaming, which is referred to as is treating the wrongdoer as a bad person. The other type of shaming refers to the treating of wrongdoers respectfully and empathetically as a good person who had done a bad act

and in making efforts to bring back the wrongdoer (Vaandering, 2010). This focuses on individual behaviour after the treatment of offenders and victims. The research carried out by Braithwaite (2001) looked at how people dealt with shame in the context of crime and as children's development. This model touched on one of the limitations that made the implementation of restorative justice in schools a problem.

However, the theory of reintegrative shaming theory is applied in the criminal justice system and in Western culture in which anonymity is prevalent. African cultures and people have an adage *nyadzi dzinokunda rufu*¹⁵ (shaming is the same as death). That is, the concepts of shaming and reintegrative shaming are tools of objectification (Vaandering, 2010). There is no explicit way of restoring the relationship. However, restorative justice constructs of shame management group value are emphasized. My study explored and contributed more knowledge on how Africans reintegrated the wrongdoers with the humanity/dignity they deserved. This African reintegrative shaming philosophy should be studied and explained.

Moreover, the current study was carried out in Zimbabwe, a former British colonial state. Colonialism affected the cultural, political and economic elements of African communities in the most crucial way (Kariuki, 2015). Kariuki (2015) argues that in African social institutions such as families, clans, villages and communities, a multiplicity of conflicts emanates. In these African communities, there are some African oriented frameworks that are employed for the resolution of conflicts and protect them from degenerating into violence that jeopardizes the social fabric of the communities (Kariuki, 2015). The same applies in this study, which was carried out in African institutions of education (secondary schools) profuse with cases of indiscipline, which are African in character; that is, the participants (victim/offender), the affected school community, values, and relationships which were violated were all African. There was a need for an African framework to add weight to the study. The phenomena of students' indiscipline are related to violations of African culture and resolving it included African understandings.

¹⁵ Shame is worse than death

During the golden days before the advent of *pasichigare*¹⁶ The African people lived communally along clan, village and ethnic lines (Kariuki, 2015). The restorative justice constructs of shame management such as acknowledgement and shame displacement and group value are influential in the implementation of restorative justice approach.

3.7.4 Social capital theory

The assumption is that social networks, bonds, reciprocal duties, and trust are social glue in societies (Kariuki, 2015). Elders in African societies can use this theory to explain the restorative nature of dispute resolution. The African elders attempt to restore the social ties or social capital that has been injured by wrongdoers.

3.7.5 Social solidarity theory

This theory assumes that every person in society is a social actor who is controlled by social ties to correct wrongs. In this study, social ties were used to control students who misbehaved. Kariuki (2015, p. 3) points out that “the elders resolve disputes due to their long experience, wisdom and respect they are accorded in society”. Elders in society provide dispute resolution to problems bedeviling the society. The role of teachers, parents, and prefects as elders is to resolve issues of student indiscipline

3.7.6 Optimal psychology theory

The optimal psychology theory employs culture to understand how people view reality, live and resolve disputes (Myers, 1993). If dispute resolution and other real-life realities are solved through foreign culture, it is called sub-optimal (Kariuki, 2015). African traditional societies are grouped communally whereas Western societies are individualistic, and the current modern African societies are grouped as communal- individualistic. Conflict resolution in African societies is aimed at repairing social ties, restoring harmony, and ‘received justice systems are mainly

¹⁶ Existence in the ideal ancient Shona society or reminiscent of the good past culture and healthy

retributive with a winner- loser ideology’ (Kariuki, 2015). The optimal psychology theory is crucial in the understanding of the resilience of traditional dispute resolution in modernized and westernized African societies. In this study, this theory was important in the conceptualization of the resilience of traditional dispute resolution in the restorative justice theory.

The above discussed theories do not completely suit the study, but rather some of their aspects. I considered the following elements such as human dignity, relationship, culture, offenders, immediately affected people, and others affected by broken relationships to constitute the restorative justice model for African secondary schools. All the models were constructed and implemented in the Western world with a distinct cultural milieu as compared to African culture. The cultural gulf implies that the restorative justice concepts, that is, relationships and dignity mean different things to different people in a context. It implies there is a weakness of the theories. The theory in its original form had weaknesses. The restorative justice theories provide a philosophical lens on understanding how the restorative justice approach implemented.

3.7.7 The social discipline windows theory

The restorative justice social discipline windows model emphasizes that when implementing a restorative justice social control window, one treats people with dignity and not reduces them to objects that need to be acted upon (Hopkins, 2004). This model was designed to counter the punitive regulatory system. Whilst the issue of the dignity of the people involved is crucial in the implementation of the model it does not define whether students’ indiscipline is a crime or a violation of human rights. This study explored how Zimbabwean students, educators, and parents viewed student indiscipline in the African context. The figure 3.4 illustrates how the social window model used to view disciplining.

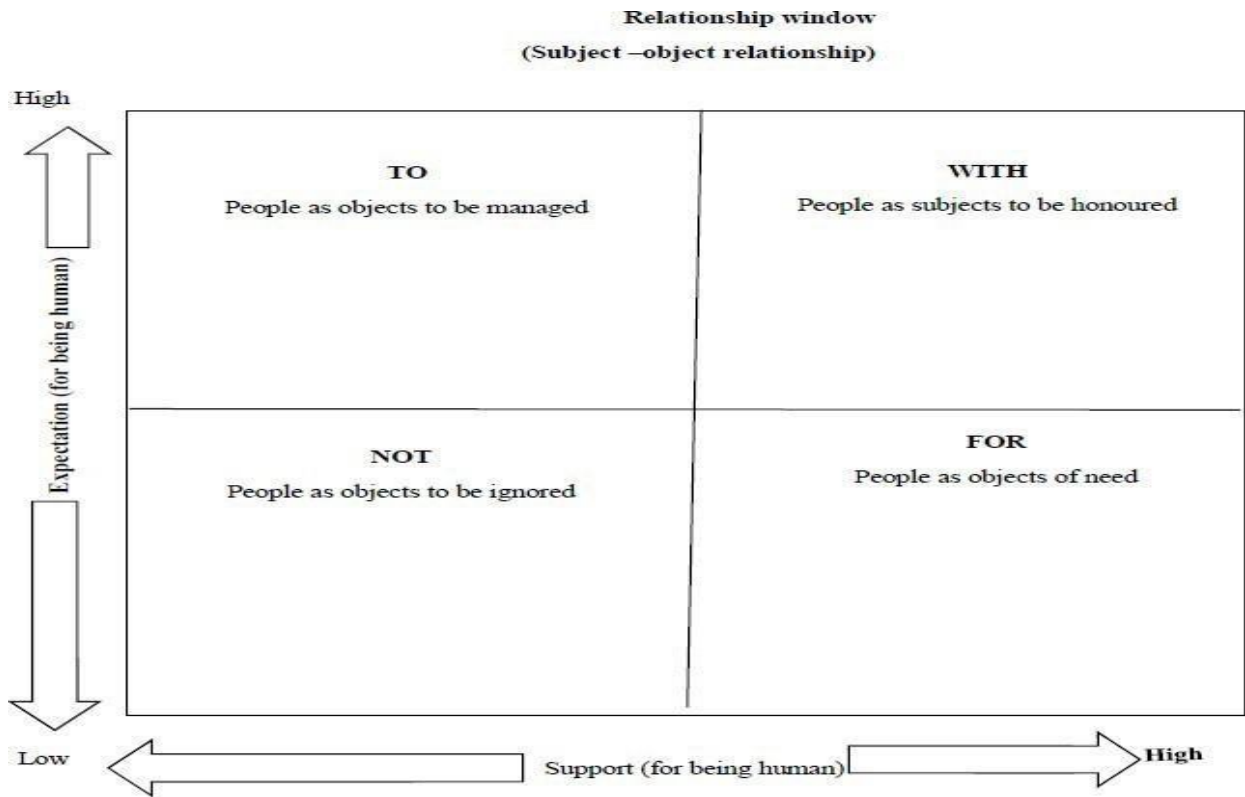


Figure 3. 4: The Social Discipline Windows (Vaandering, 2014)

3.7.8 The restorative relationship ripples theory

When the restorative justice relationship ripples model is implemented in the use of restorative justice in education, it starts by establishing that people are important and are interconnected in a social setting. The model recognizes that students are human beings who are important. The model empowers the learners to realize that whether the relationships are broken or injured these relationships are worth. The victims are also treated as worthy human beings. It also recognizes that students are important in their relationships with adults, between self and students, among students, curriculum and pedagogy and within institutions. However, whilst this theory recognizes the importance of relationships it is a sociological theory because it looks at the individual’s relationships with the entire school. The model is individualistic in nature.

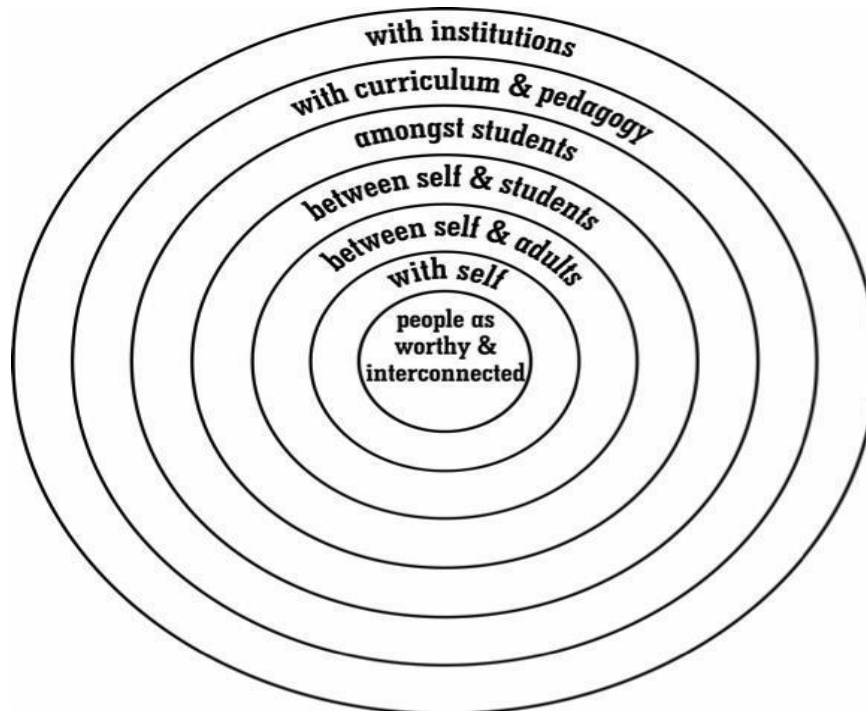


Figure 3. 5: The Restorative Relationship Ripples

3.8 Models of restorative justice

In this section, models of restorative justice are discussed. There are several types of restorative justice models that are used in school contexts. These include the circles model of restorative justice, conferencing model of restorative justice and victim-offender mediation model of restorative justice. The enactment of restorative justice is achieved through various models that are visible in secondary schools at either the micro-level and/or macro-level. The models depend on the cases and the understanding of the restorative justice models.

3.8.1 The Circle Model

The circles restorative practice in the school setting is widely used in American schools to address a myriad of student misbehaviours and crimes and topics about youth development (Losen & Martinez, 2013; Sumner et al., 2010). The use of Circle Models to resolve conflict as a traditional in restorative justice emanates from customs of Native American a Canadian first nation communities (Umbreit & Armour, 2011). In the contemporary context, Circle Models are used for various

purposes from peace-making circles that employ group consensus to create restitution plans to talking circles in which participants discuss general issues relevant to the group, such as police brutality (Boyes-Watson, 2013; Sumner et al., 2010; Umbreit & Armour, 2011). A non-hierarchical shape characterizes the circles in the Western world; all members have equal voices and are interconnected, bolstering the restorative principles of inclusivity and mutual respect. A circle-keeper or leader who helps to guide the restorative justice process leads the circles. In Zimbabwe, the circles are characterized by hierarchical structures where elders dominate, are respected, and enjoy final voices.

In Zimbabwe, the restorative justice in schools is a novel practice. O'Connell outlined that Flops Lewis, Lyn Doppler and Lesley Oliver introduced the restorative practice to several independent and government schools in Zimbabwe back in 2012. The model they introduced was the conferencing model and it is practiced in schools in Zimbabwe. This study investigated the use of restorative justice in Zimbabwean government secondary schools and private secondary schools as a disciplinary measure to deal with students' indiscipline.

Clifford (2015) identifies the following types of circles, basic circle, popcorn circle, fishbowl (witness) circle, spiral circle, feedback circle, wheelhouse circle and small group / student circle leaders. These types of circles are crucial in the implementation of restorative justice approach. Clifford delineates these types of circles using a classroom setting which is a microcosm¹⁷ of the macrocosm. The types of circles are implemented depending with the circumstances of the students' indiscipline. The following table 3.1 describes the types of circles used in the classroom.

¹⁷ Small place or society that has the characteristics as something much bigger. A classroom is a miniature society with characteristics like the whole school.

Table 3. 1: Types of circle models

Type of circles	Descriptions
1. Basic circle	In the basic circle every student sit facing the center. No obstructions such as desks or tables. The parties start by establishing ground rules and followed by check around. The parties use a talking piece for check-in, around and following rounds. This will have a direction of flow (sequence).
2. Popcorn Circle	The popcorn circle, there is no use of talking piece and no sequential talking, but students may raise their hands when they are ready to share, and the leader can call upon them in a popcorn sequence without order. Students speak in popcorn fashion. They can use a talking piece but placed in the center and when someone ready to speak they go to the center and pick it up.
3. Fishbowl (witness) Circle	From basic circle and check in. Then invite volunteers or selected group to form a small circle in the center, for example-le in a class of 24

	<p>students, invite 4-6 students into the center. Those who are not in the center are instructed that they are active in the circle as active witnesses. The circle dialogue is conducted by those in the circle and use of a talking piece is optional. Those in the outer circle remain silent but listening until they are asked for witness' comments. The witnesses' comments can be solicited during the circle and at the end of the circle.</p>
<p>4. Spiral circle</p>	<p>Spiral circle is like a fishbowl but with empty seat in the center circle. Students in the outer circle are invited to occupy the empty seats when they feel like to contribute. The rule is that the student may leave the circle only after the next person to speak after you shared, and you leave the circle when the next student finished speaking. It is good for large groups.</p>
<p>5. Feedback circle</p>	<p>In a feedback circle the student speaking is given limited time to share and the</p>

	<p>next student to speak is given the responsibility of timing. The participants are given time to reflect at last as a summary of the discussion.</p>
6. Wheelhouse circle	<p>This is a circle in a circle. The students move their chairs a short distance into the center of the circle then turn them around so that they are facing another student, forming pairs. The circles are given lead questions to work with and each student in each pair respond (face-to-face talking). After some time, the outer circle leaves their chairs where they are and move to the left two seats. This creates new pairs; students find themselves talking with students whom they do not normally interact with. When teachers participate in the circle there is a chance to connect with many students.</p>
7. Small group/student circle leaders	<p>When there is a group/class with a lot to share on students' indiscipline. It is ideal to meet in smaller circles of 4-8 students each. Before</p>

	<p>breaking into small groups, they explain the act of students' indiscipline. Each group is led by student leaders and a talking piece. The student leaders will reflect on their resolutions, challenges and what they learnt.</p>
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Source: Researcher's Own

Clifford (2015)'s categorization of circle model revealed that there are several types of circle models, but the studies focus on circle model in the western world. The teachers and students would have received training on the implementation of circle model. It is a planned circle intervention but in the real world of African education issues of student indiscipline oftentimes is circumstantial. In contrast to the popular assumption that circles are effective practices. Sumner, Silverman, and Frampton (2010) argue that poor practices and repetition of circles, sometimes for other purposes such as lesson delivery, may demoralize the students who end up viewing circles as boring. Jones and Armour (2013) reiterate that when circles are overused and characterized with intimidation the participants come to dislike the model - hence rendering it ineffective.

3.8.2 The Conferencing Model

The first documented school restorative conference model was done in Queensland, Australia, in 1994. The Queensland schools used the conference model to deal with disciplinary violations, assault, and victimizations (Suvall, 2009). The Queensland school restorative justice conference model and the Minnesota restorative justice conferences were similar in many ways and were adapted from the family conference model. In the family Conference Model trained facilitators convene victims, families, supporters and appropriate school personnel. During the deliberations, the facilitator directs written questions to the offender, who in turn explains in their own words

what he/she had done. The facilitator then directs questions to the victim, victim supporters and lastly the offender's supporters (Suvall, 2009). All the parties are given the chance to tell their version of what transpired, and the harm inflicted to them. There is a collective decision on the way forward to repair the relationships and minimize the likelihood of such an occurrence. The group makes a resolution that reflects the victims' wishes but all parties should be satisfied. The findings from the conferences show that there was a high compliance rate by the offenders with the terms of the agreement (Suvall, 2009). The process of restorative justice conferences and misconducts dealt with illuminated the research study carried out in this study. The issue was that if the conference model was used in Zimbabwe was there any link with the Zimbabwean family conferences and then to what extent it contributed to the impact of the restorative justice in dealing with student indiscipline. Both the Queensland restorative justice conference model and the Minnesota restorative justice conference model were implemented in the Western world as disciplinary measures and they were effective. In my study, the Zimbabwean restorative justice conference model was implemented in the sub-Saharan African country, Zimbabwe, as a disciplinary measure to deal with student indiscipline.

Reimer (2011) carried out a study on the implementation of restorative justice practices in a public secondary school in Canada. The study revealed that teachers and administrators had a positive attitude towards the practices. However, restorative justice practices were only effective if the required structures and cultural systems were provided. The lack of these conditions made it difficult to sustain the restorative justice program. This study looked at restorative justice in an African context; the schools were multicultural and multi-ethnic. The students came from different cultural systems.

There are principles of dispute resolution by elders that persuaded me to use the optimal psychological theoretical framework as a lens to look at the data that was generated in this study to augment the restorative justice theoretical framework in my study. Conflict resolution by elders is foregrounded on social/cultural values, norms, beliefs, and processes that are acceptable by the community. Their elders are

custodians and enjoy the final voice in decisions related to dispute resolution. In this current study, I wanted to explore whether students were abiding by the decisions of the elders involved in restorative justice practices. Kariuki (2015, p. 11) advises that “Elders hold supreme authority and customs demand that they are given due respect and honor, not only when they are present, but even when absent.” Furthermore, respect for elders, ancestors, parents, fellow people, and the environment is celebrated and firmly embedded in the mores, customs, taboos, and traditions amongst Africans (Kariuki, 2015). The other principles that help in conflict resolution are social cohesion, harmony, openness/transparency, participation, peaceful co-existence, respect, tolerance and humility. This study explored the impact of these principles on restorative justice in the Zimbabwean context. In addition, Kariuki (2015) argues that African communities in general follow the values and this leads to the explanation that the African model of dispute resolution using elders fostered reconciliation and social justice. The study was carried out in an African context, but schools are an epitome of the reflection of a truly modern community. There are some variables that are different, for example, the culture and setting of the schools are so diverse and complex such that using an African model to solve cases of indiscipline may be inadequate, hence, for this study. I decided that a combination of the Afro-Western theoretical framework would work.

The African Model of Conflict Resolution employs several methods; amongst them are negotiation, mediation, reconciliation or arbitration. The terms negotiation, mediation, and reconciliation in this study were not used in the Western usage sense but in an informal context as they were applied in African communities. The method also persuaded me to use the African model because it was closely related to what transpired in Zimbabwean secondary schools. Whilst the most popularized restorative justice theory had a Western epistemic character, in Africa there were conflict resolutions that had been tested to deal with conflicts. However, African conflict resolution could be used as an analytic tool in the research.

3.8.3 The Victim-Offender Mediation Model

Dignan (2005) states that Victim-Offender Mediation (VOM) is the most widely used restorative interventions in North America. The VOM is whereby parties involved together with an impartial mediator, try to find a solution to the conflict. Bazemore and Umbreit (2001) describe victim-offender mediation as a process used to support the healing of victims and provide closure through a safely mediated environment. The victim-offender mediation is when people has a meeting to discuss that one party (offender) has committed a crime upon the other party (victim). The victim-offender mediation refers to a programme where related and unrelated victim and offender have direct or indirect communication about the crime committed.

Mediation in schools resolves disputes between two students. Ashley and Burke (2010) postulate that a trained mediator brings affected parties to develop an appropriate response to the conflict and facilitates the victim-offender mediation model. In the western world, the trained mediators are involved in mediation. The present study, on the other hand, focusses on victim-offender mediation model facilitated by untrained people in Zimbabwean secondary schools and therefore found Ahorsu and Ame's (2011) study to be useful. They studied the mediation used to resolve conflict in Fodome Chieftaincy and communal conflicts. Ahorsu and Ame (2011) found that mediation in Africa blends traditional African with Western mediation process for greater efficiency and mediation is therefore best situated at the interface between traditional African mediation and the western mediation process. The current study, carried out in Africa, likewise focuses on mediation implemented in the Zimbabwean secondary school located in the interface between traditional African mediation and western mediation mechanisms.

3.9 Justifications of implementation of restorative justice in schools

The motives for implementing restorative justice are several. The choice of which depends on the context and situation. In school systems, restorative justice is used as a response to growing dissatisfaction with traditional approaches to school discipline (Hansen 2005). Restorative justice uses skills and philosophy that is very different

from traditional approaches to discipline, but the differences are complementary (Lowry & Tuchman, 2004).

Gonzales (2012) advises that restorative justice was used to address high suspension or exclusion rates. In schools, some policies that were adopted were restrictive such that they elbowed the students out of school. For instance, zero tolerance policy and severe punishment in school often does more harm than good. Students feel less safe in schools where harsh punishments instituted and safer where moderate punishments are the norm (McNeely, Nonnemaker & Blum, 2002). This study focused on exploring and investigating the understandings of teachers, administrators, parents and students of the reasons for implementing restorative justice in the two Zimbabwean schools. The pressure is to decrease high rates of suspension and expulsion, incidents of indiscipline, rates of recidivism, and referrals in schools to the policy facilitated they turn to restorative justice practices (Claassen-Wilson, 2000; Riestenberg, 2003). In most studies it was found that, restorative justice was implemented to deal with policy related injustice and administrative related injustice. In the current study the researcher would focus on restorative justice as a respond to students' indiscipline.

3.10 Restorative justice and school discipline

The philosophical underpinning of the restorative justice theory to managing discipline in schools regards institutions or schools as centers of relationships. Morrison (2003) argues that in the context of restorative justice instead of singularly targeting the behaviors of students the aim is to understand students' behaviors in the context of their social relationship. The school is regarded as a web of relationships that need to be rebuilt and restored.

Braithwaite (1989) views restorative justice as an approach that succeeds in separating an individual from his/her bad behaviour. Restorative justice aims to support the individual involved while condemning the behaviour. The restorative justice tried to separate an individual's self from the behaviour committed. The offender collaborates to address the harm. Therefore, in this study, I wanted to

investigate how restorative justice implemented in Zimbabwean schools exercised this principle.

Students are separated from the committed indiscipline. The duties of the members in the school setting are to not harm the relations and to restore the web of relationships. Morrison and Vaandering (2012) delineate the restorative justice as characterized by (1) emphasis on social engagement over social control, (2) nurturing relational school cultures that is, considering a school as a web of relationships that need to be restored in the event of injury, harm or injustice, (3) understanding of behaviour is in the social context and (4) viewing individuals are part of the social context that gives individuals a context to thrive, to restore and develop.

The core priorities in school discipline are building, maintaining and repairing relationships. The nurturing and development of bonds of belonging support individual development and social responsibility. In a restorative justice theory of school discipline, human beings are viewed as relational and thrive in the context of social engagement. The pillars of a restorative justice theory in education informed how the restorative justice theory should be implemented to deal with student indiscipline.

3.11 Restorative justice in relation to punishment

The relationship between punishment and restorative justice is not easily debatable (Daly, 2013). Daly (1999) debates on restorative justice and punishment debate by looking at the understanding of the term punishment. Garland (1990, p.17) (as cited in Daly, 1999) who defines punishment as a complex and differentiated legal process that involves establishing discursive frameworks of authority and condemnation, listing penal sanctions, institutions and agencies. It also involves the rhetoric of images by which the penal process is represented to its various audiences. In this regard Daly views restorative justice as part of the punishment process in contradiction to some scholars who understand punishment as the final product-that

is, it is the unpleasant burden and imposition of some sort to an offender after a process of disciplinary measures.

In instances that restorative justice as part of the punishment process Daly (2013) argues that many promoters and activists who are against punishment see little or no connection between punishment and restorative justice, wherein progressive groups see complementary relationships between punishment and restorative justice. She buttresses her position from the historical method that evidence implementation of restorative justice characteristics with terms related to punishment referred to as moderate and light. Early thinkers like Eglash (1977) used the term creative restitution, that is, the return of property under a court order or by the expectations of friends and family. The word restitution also means the complete restoration of goodwill and harmony (Daly 2013). Barnett (1977) used the term pure restitution, that is, one must pay restitution to the victim (Daly, 2013). Zehr (1985, 2003) a 21st-century promoter, used the terms reconciliation, repairing social injury and healing, and restitution (Daly, 2013).

It can be drawn from the scholarly perspectives outlined above that it seems debatable to blindly dismiss that in restorative justice is void of punishment. The offender, victim and the community will actively participate, and the perpetrator will accept punishment or understand punishment full of empathy. Hence, in restorative justice, there is 'intrinsic punishment'. The offender who felt driven by the need to right the wrong would volunteer how to carry out a punishment that would do this. This literature will help to understand restorative justice in Zimbabwean secondary schools where punishment is placed alongside restorative justice (2016 Amendment Bill, Education Act 25:04 (63) (4)). Despite the evidence provided, in the spirit and letter of human rights, punishment is unacceptable in society.

3.12 Restorative justice in educational practices

Several pieces of literature are profuse with evaluations of the restorative practice implemented in schools the world over. Some studies in the Western contexts, they

focus on the evaluations of the restorative justice program implemented in schools. For example, Byer (2016), Hopkins (2004), Morrison (2007), Riesstenberg (2012) and Suvall (2009) are some key scholars who made some ground-breaking critical evaluations of the restorative justice phenomenon which had been embraced by all nations in the education sector. Most of the studies on the evaluations of restorative practices were done in the Western world that includes, New Zealand, the United Kingdom, Australia and the United States of America. The findings depicted some positive outcomes brought about by restorative justice in education (Cameron & Thorsborne, 2001; Ierley & Ivker, 2003; Morrison, Blood, & Thorsborne, 2006; Wearmouth, Mckinney, & Glynn, 2007). The effectiveness of restorative practices was realized with reduction of draconian policies that victimized students, In America, zero tolerance policies exacerbated the rate of suspensions, exclusions and expulsions (Monahan, Van Derhei, Bechtold, & Cauffman, 2014; Perry & Morris, 2014) and scholars view restorative justice approach as a respond to the injustices perpetuated by the draconic policies in schools. Thus, this section reviews critical issues on the practice of restorative justice in addressing students' indiscipline throughout the world. This moves from the developed countries to the context of Africa, SADC and lastly zeroing on Zimbabwe.

3.12.1 Restorative justice in developing countries

The United Kingdom, United States and Canada were sampled to exemplify restorative justice educational practices in the developing countries. This selection was done on the basis that the studies on restorative justice in education are reviewed to gain a deeper understanding of the restorative justice phenomenon in educational context.

3.12.1.1 Restorative justice in the United Kingdom

In the United Kingdom, scholars studied the impact of restorative practices in Scottish schools. It was found that the implementation of restorative justice has been characterized as existing along a continuum with conferencing at one end and responding to 'high- tariff' indiscipline and at the other end permuting approaches

offering means of creating a more positive climate in schools (Kane, et al., 2007). The United Kingdom implemented restorative justice using the Continuum restorative justice theory and restorative justice concept of positive climate in schools. The United Kingdom embraced restorative justice in schools and youth offending services at a massive level. The adoption and implementation of the restorative practices in the schools and the youth in the United Kingdom caused some scholars to conduct an evaluation of the restorative justice practices.

McCluskey, et al. (2011) described research carried out to evaluate the restorative approach at secondary schools in Scotland. The evaluation was premised on improving student behaviour as the main reason, but teachers and scholars looked at systematic or structural issues that gave rise to inappropriate or disruptive behaviour. The evaluation instruments focused on students alone rather than on the relationships between members of a school community (McCluskey, et al., 2011). In McCluskey, et al.'s (2011) research, an evaluation of a restorative approaches programme was carried out at Rowanbank Secondary School (a newly established school from the merger of two schools). The secondary school was characterized by notable discipline issues and high rates of exclusion (McCluskey, et al., 2011). Rowanbank had a well-written restorative approach that was embedded as part of school policy. The restorative approaches were implemented by a committed and strong management team (McCluskey, et al., 2011). The staff and students were aware of the aims of restorative approaches in the school. Rowanbank used restorative conversations and conferences. The restorative approaches were explicitly defined in the school handbook. The restorative approaches also focused on the harm done, and not on the rules broken by the students. The findings were that restorative approaches were effective in addressing students 'indiscipline. The restorative justice was implemented and found effective in Scotland when the school had a well-articulated understanding of restorative justice in a first world country. However, there is no evidence that show how effective is the restorative justice system implemented in Zimbabwean context. This study intends to fill the gap by investigating 'undocumented' restorative justice implementation in a Zimbabwean context.

McCluskey, et al. (2011) described a case study where restorative approaches were used at Hazelbank Secondary School in Scotland. Hazelbank Secondary School represented a different experience. Restorative justice was not explicitly outlined in the school policy document. The understanding of restorative approaches at Hazelbank Secondary School was that it referred to part of the whole range of school support and behaviour management rather than a unique initiative to deal with student indiscipline. The findings from Hazelbank Secondary School showed that teachers and students were not quite conversant with restorative approaches. The restorative approaches were partially implemented and complements traditional punitive disciplinary processes. This case study helped in my study because restorative justice is a novel phenomenon in Zimbabwean secondary schools and the staff and students are novices. There is need for a study that provides a lens into how restorative justice is conducted in the Zimbabwean context.

The Scottish research conducted by Kane, et al's., (2007) study concluded that the use of restorative approaches contributed in advancing key areas of school discipline and staff-student relationships. The restorative approaches employed were instrumental in reducing the magnitude of disciplinary exclusion. This Scottish initiative designed to support behaviour and relationships that considered the views of staff and students to find a solution to a problem bedeviling the educational system. The Scottish restorative justice was foregrounded on the principle of repairing relationships and the restorative justice concept of empowerment of the students, staff and the community. The issue was that restorative approaches were used to deal with disciplinary exclusion problem coupled with disciplinary policy issue. In the Western context, the thrust of the restorative justice practices focused on the flaws of the policies and student indiscipline is as related to the flaws of disciplinary policies implemented.

However, the present study fills the gap of how restorative justice responds to student-centered indiscipline that harms school communities. As an example, the research done in Scotland by McCluskey, et al., (2011) shows that restorative justice

approaches were mostly successful. Moray House School of Education which included the national evaluation in 2007 following up that conducted in 2009, and snapshot survey in 2014 are other examples. The research focused on the implementation process and outcomes across a wide range of schools. The Moray House School of Education research which involved about 400 individual interviews and involved participants from primary, secondary and special schools illuminated that restorative justice yielded positive results and was concluded as successful in the implementation process (McCluskey, 2016).

Adding to the above, in May 2000, the Youth Justice Board (YJB) for England and Wales employed a pilot intervention programme in two schools in London, using restorative justice conferences to deal with exclusions, truancy, bullying, violence and other forms of antisocial behaviour (Cowie, Hutson, Jennifer & Myers, 2008). The programme was evaluated by the Youth Justice Board in 2004. The finding again was that the introduction of restorative justice in schools was successful and beneficial in the educational context. That study enforced a notion that restorative justice, if introduced in the educational context, can be successful and beneficial. On the other hand, restorative justice proved effective in the United Kingdom's education system to deal with a diversity of students 'indiscipline. This current study investigates the implementation of restorative justice approach in Zimbabwean context.

3.12.1.2 Restorative Justice in the United States

Fronius, Persson, Guckenbug, Hurley and Petrosino (2016) view restorative justice as popular in the United States and the available literature was of the trend that restorative justice programs were described, and the practices were evaluated. The descriptive accounts shed light on the impact of restorative justice 'works'. The information provided is persuasive to those who are attempting to implement it.

The studies on school-based restorative justice practices describe restorative justice as a response to suspension (Augustine et al., 2018) and evaluated the impact of

restorative justice as an alternative to zero-tolerance policies for youths of colour in the United States (Sumner, Silverman, & Frampton, 2010). For instance, in cases of studies for schools in Oakland Unified School District (Yusem, Curtis, Johnson, & McClung, 2015) and the California Department of Education in America, the issue at hand was to address challenges caused by educational policies in America and targeting to reduce the suspension of students. The applications of restorative justice in America and elsewhere are effective but the cultural and socio-economic statuses are not the same as in Zimbabwe, an African third world country. Reyneke (2011) argues that restorative justice is contextual and circumstantial in nature. Gavrielides' (2015) study conceptualising and contextualizing restorative justice for hate crime because restorative justice for hate crime was new. The conceptualizing and contextualizing restorative justice for students' indiscipline in Zimbabwean context is the focus of the current study.

The studies from Europe and America show that the integration of restorative justice to correct students' indiscipline was successful. For instance, the integration into the Cole daily activities to address students' behaviour was successful but the student challenges in Cole were caused by several traditionally inspired disciplinary measures such as suspensions and exclusions of students. My study sought to look at an African context in which students' indiscipline was caused by technological obsession, political violence, poverty and poor governance characterized with corruption and unemployment, that is malfunctioning economies and ill social milieus. Hence, my study investigated the restorative justice as a disciplinary measure in dealing with students' indiscipline from an ethnographic methodological perspective in two Zimbabwean secondary schools. The conceptualization of restorative justice for students' indiscipline and contextualization of restorative justice for students' indiscipline will influence the understandings of implementation of restorative justice approach to address students' indiscipline. Furthermore, my study looked at the challenges that affect the effective application of restorative justice in an African context.

The studies carried out in America looked at the effectiveness of restorative justice programs in schools to reduce rates of suspension, expulsion, and criminal referrals (McChiskey, et al., 2008; Sumner, et al., 2013; Armour, 2013). The restorative justice practices implemented in America address similar concerns as happen in United Kingdom that is to address students' indiscipline caused by administration and policies, for instance, the zero-tolerance policy. There is limited literature on the studies on restorative justice to address students-centered student indiscipline where the students are the authors of the acts of indiscipline.

3.12.1.3 Restorative Justice in education in Canada

Reimer (2011) carried out studies on the implementation of restorative justice within one public school in Ontario, Canada. The study focused on the effectiveness of restorative justice and administrators and teachers' perceptions of restorative justice implementation in public schools. The findings revealed that while there was a personal commitment on the part of teachers and administrators to implement restorative justice practices to address student indiscipline, however, a lack of structural and cultural systems to sustain restorative justice in schools. The other challenge noted by Reimer (2011) was that few school boards chose to implement restorative justice programs. The study was like the study carried out in sub-Saharan Africa. The few studies relating to Zimbabwe indicate that implementation of restorative justice for conflict resolution is just lip service but is not implemented. In education, very few Zimbabwean schools are implementing the restorative justice to address cases of student indiscipline. Some of the examples of some of the challenges that are addressed using restorative justice are political violence and human rights abuse (Machakanja, 2010). This study focused on the impact of restorative justice in Zimbabwean secondary schools and the challenges faced to sustain the restorative justice programs.

Jessell (2012) reports in most cases the implementation of restorative justice was effective in Multnomah County schools in United States of America. The study was carried out in five schools which were in the Portland, Parkrose and David Douglas public school districts in the Portland metropolitan area in United State of America

(Jessell, 2012). The restorative justice program was used to address the flaws caused by disciplinary measures such as exclusions and police and juvenile justice involvement which harmed the students. The aim of the restorative justice program is to combine philosophy, practice, and principles tailor-made to improve school safety, decrease of school dropouts and finally to improve graduation rates. The main emphasis of the restorative justice model included a strong emphasis on values such healing compared to using punishment, inclusion over exclusion and individual accountability and a high level of community support (Jessell, 2012).

From these studies, the restorative justice was effective when implemented at Rigler School. The school was characterized by students from a variety of cultural, linguistic and economic backgrounds (Jessell, 2012). The multi-ethnic background of students implies complexity in determining student indiscipline. The findings were that the restorative justice program was effective in handling students' indiscipline, students were accountable for the harm they had done, and students were eager to re-enter the school program and become more accountable. From an administrative view, restorative justice was effective to improve students' discipline.

The teachers commented that the significant effect of restorative justice on the program at Rigler School was that the teacher managed to open a dialogue with the parents and members of their community (Jessell, 2012). The Rigler School's implementation of restorative justice included the restorative justice principle stakeholder' involvement. The findings indicated that teacher-parent- community rapport was improved. The student focus group summary depicted that restorative justice was effective because students were exposed to ways to solve problems in a peaceful manner. The recognition that the restorative justice was effectively applied to a multiracial school and worked out in the US. The restorative justice practices implemented in American schools revealed that there are rebuild of relationships and the empowerment of the stakeholders to actively participate in the restorative justice practices to address students' indiscipline.

Byer's (2016) study in Michigan focused on the implementation of restorative justice practices in most schools. The schools employed circles and family group conferencing for more serious behavioural issues (Byer, 2016). The Byer (2016)'s findings were that restorative practices were effective in assisting students to manage behaviour, student conflict resolution and imparting other ways to deal with violence. In Minneapolis public schools, restorative justice was employed to deal with students that went through the transfer and expulsion process. Family group conferencing was applied instead of expulsion. The study was carried out for the period 2010-2012, and the outcomes were that students involved in family group conferences and reintegrated into school had displayed improved attendance, fewer suspensions and fewer fights (McMorris, Beckman, Shea, Baumgartner & Eggert, 2013). The findings from New York City schools such as Lyons Community School, located in Brooklyn, depicted that restorative practices were implemented in many schools; the outcome was that restorative practice reduced the number of suspensions drastically (Byer, 2016). There were studies on the implementation of restorative practices in secondary schools in Michigan. A study was done at Centennial Middle School located in South Lyon, Michigan. Porter (2007) postulates that after implementing restorative practices the staff claimed that there was an increase in cooperation and trust among students and staff. Grant High School located in Portland, Oregon, Palisades High school located in Kintersville and Parkrose Middle School, in the United States of America experienced a marked improvement in disciplinary referrals (Byer, 2016; Jessell, 2012).

The American studies showed that restorative practice was effective in dealing with the problems created with the other traditional disciplinary measures such as suspension (Princeton High School), and exclusions, zero tolerance and referrals (Princeton High School). Therefore, restorative justice was implemented as an alternative practice to the traditional practices. On the other hand, restorative practices were effective to deal with student indiscipline such as classroom disruptions, physical fights, and disrespect to teachers and assaults on teachers at Pottstown High School, West Philadelphia High School, Skinner Middle School and Parkrose Middle School (Byer, 2016). The restorative justice contextualization in

American high schools were effective. American students come from the first world context with a culture different from sub-Saharan Africa. Therefore, their culture was different from the Zimbabwean culture. The study explored the implementation of the restorative approach to deal with student indiscipline in Zimbabwean secondary schools. This study was one that evaluated the restorative justice as a disciplinary measure in a third world country. The research looked at its impact in relation to student indiscipline. This dimension was more student-centered.

Jain, Bassey, Brown and Kalra (2014) carried out a comprehensive evaluation of restorative justice in the Oakland Unified School District in America. In that study, the researchers evaluated the impact of restorative justice on the African American students who were victims of racial disparities in discipline and academic achievement. The findings were that restorative justice was effective in reducing suspensions in a large urban school district and the challenges faced and strategies to overcome them. The study showed that restorative justice was effective in dealing with the suspensions of students of colour who were affected by racially disproportionate policies that segregated the Blacks in delivering discipline verdicts. The voice of the Black or African American student was central when deliberating on student indiscipline. In the implementation of restorative justice, the students were empowered to actively participate in the restorative justice processes. The African American students had faced the onslaught of draconian disciplinary policies and staff practices that led to the criminalization of African Americans. My study focused on restorative justice used to deal with student indiscipline in a full African context. The racial laws and policies had no room in an independent Zimbabwe. However, the post-colonial African nations are characterized by the human rights crisis and people do not take responsibility for their deeds but instead they blame colonialism as the cause of students' indiscipline.

The studies on the implementation of restorative justice to deal with students' indiscipline are limited in Africa and Asia. My study to investigate the restorative justice program in an African context is one amongst few. There is a gap in the

literature on the implementation of restorative justice in secondary schools in an African context.

3.12.2 Restorative Justice in Africa

In Africa, the revolutionary and opposition political outfits pay lip service via their spokespersons, the human rights activists. Restorative justice is a catch phrase in any peace-brokering documents. However, few seem to explore whether restorative justice works. In Zimbabwe, no literature came to my attention regarding the implementation of the restorative justice program in schools in Zimbabwe. This study will fill the gap about limited literature on the implementation of restorative justice to deal with student indiscipline in Zimbabwean secondary schools in a country underrepresented by the literature on restorative justice for schools (Gude & Papi, 2018).

Examples of Restorative justice from African contexts, Robins (2009) postulates that restorative justice in African states had been popularized through the transitional justice process but remained very much at the fringes of mainstream practice in criminal justice systems. This implies restorative justice practices in the African contexts are implemented as complementary restorative justice practices and partial practices. In the broader sense restorative justice complements transitional justice practice and partially implemented in the other justice practices such as transitional justice and criminal justice systems. For example, in Uganda, restorative justice was used to deal with offenses committed during the conflict and in Rwanda's Gacaca system was used to build relationships among people and make them face each other again after genocide (Clark, 2007). The examples of restorative justice from African contexts indicated that restorative justice has been implemented as complementary restorative justice practices to various trajectories in contemporary criminal justice. The Ugandan version had some '*traditional cultural*' overtones that made it resonate with the Ugandan traditional justice systems. Similarly, as in Rwanda's Gacaca tribunals used to address the 1994 genocide, Sudan used a group called '*ajaweed*'¹⁸

¹⁸ Village elders

(elders, tribal chiefs, an expert in mediation) (Huysse, 2003). These examples show that restorative justice was understood as a post-conflict approach used in post-war conflict societies.

In African states, restorative justice involves the full participation of the victim and the relevant communities in discussing the facts, identifying the causes of misconduct and defining sanctions to restore relationships between the victim, offender, and the whole broader communities (Huysse, 2003). This African version of the restorative justice puts the victim at the center of the process, and it aims to restore the broken or injured relationships.

The restorative justice in the rest of Africa follows the same process that is concerned with restoring relationships in war-torn zones. Restorative justice was instigated by political resolutions after gross human rights abuses (Robins, 2009). Restorative justice is a construct that attempts to reshape the way in which crime is seen as the harm, and the victims have an active role to share their experiences and how they want the harm repaired and prevented. Whereas in criminal justice systems crime is seen as an offence against the state, punished by the state and with victims playing insignificant roles, if any, in the process of resolving the disputes. However, the restorative justice constructs put the victim at the center of any process, rather than as witnesses or spectators. The restorative justice brings the offence to the people who had hurt relationships. The victims are empowered, and the cases are treated as unique occurrences that need individual differences in deliberating them. In Rwanda, the victims owned the resolutions to the process to heal the harm to relationships and parties involved in them (Robins, 2009). Restorative justice emphasizes the role of communities, both as victims of crime and in the response to crime and the offenders accept responsibility (Johnstone & Van Ness, 2004). A contemporary restorative justice from an African perspective involves apologies, restitution, and acknowledgments of harm and injury including other efforts to provide healing and reintegration of offenders into their communities with or without additional punishment (Menkel-Meadow, 2007). This is an African understanding of restorative justice at a political level and applies to the adult sector of humanity.

The implementation of restorative justice in Southern African Development Community (SADC) the narratives of restorative justice is common. The local context in the study refers to SADC and Zimbabwe is included. The concept of restorative justice is not new to many SADC countries including Zimbabwe. In many SADC countries, restorative justice was understood as an approach to deal with war crimes and abuses that characterized the political landscape of the region. In Mozambique restorative justice was used to deal with civil war damages through the role of the Magamba spirit (spirits of the dead soldiers) who return to the realm of the living to fight for justice (Igweja & Dias-Lambranca, 2008). Mangena (2012) echoes the same sentiment that restorative justice was an approach that involved the dead and the living to fight for justice. In the Mozambique context, the focus was on socio-cultural practices that would repair their individual and collective lives. The understanding of restorative justice is that it seeks to repair torn relationships in a community. The fact that restorative justice is defined in line with different programmes and outcomes and uses different principles makes it lack unanimous definition (Reyneke, 2011). It is an elusive concept that scholars define it in accordance to their contexts. Further, Reyneke (2011) views restorative justice as an approach that puts human dignity at the center and human rights first. Anderson (2003) views restorative justice from a South African perspective as an approach for repairing relationships informed by Ubuntu philosophy. For him restorative justice aims at repairing the damage, re-establishing dignity and re-integrating those who were harmed by the offence.

According to Du Plessis and Ford (2008) the term restorative justice is not new in Zimbabwe. The term restorative justice was viewed as a model suggested in attempts to address human rights in the post-election periods. The concept is associated with transitional justice, reconciliation, and healing (Raftopoulos & Savage, 2004). The study on restorative justice in Zimbabwe focuses on war crimes, political violence and how to restore relationships. There are no studies done so far on the restorative justice as a disciplinary measure in Zimbabwean secondary schools (Ametepee, Chitiyo, & Abu, 2009).

In Zimbabwe, the term transitional justice refers to a plethora of mechanisms and institutions used in response to gross violations of human rights (Benyera, 2014). The mechanisms can be judicial and non-judicial measures implemented by post-conflict communities to redress historical legacies of massive human rights abuses. For example, a case study in Zaka district shows that in Chief Bota's area there was a cleansing ceremony, which was held in Zaka's Ward (Ward 24) under Chief Bota in Masvingo Province on 4 December 2010. All the headmen under Chief Bota's jurisdiction were invited and they attended together with their respective subjects. During the gathering, the perpetrators and their victims together with politicians from the political parties Zimbabwe African National Union-Patriotic Front (ZANU-PF) and Movement for Democratic Change (MDC-T) were present. The other harmed people were villagers who discussed the issue of human rights abuses and participated to come up with a mechanism to avoid recurrence and to help victims especially widows and orphans (Benyera, 2014). The inference from this Zaka case study showed that restorative justice was implemented to solve political crimes in the Chief Bota area. Benyera (2014) described that there were victims, offenders, reparation and empowerment of the victims. One of the high schools in the study was in the Chief Bota area and it showed that restorative justice in the area was not new. My study explored restorative justice at secondary schools in dealing with students' indiscipline.

3.13.1.1 Practices of restorative justice in Zimbabwe

The phenomenon restorative justice in education emerged amongst several related though distinct theoretical, religious, historical, legal and cultural traditions (Lemley, 2001; Van Ness & Nolan, 1998). The United Nations member states adopted restorative justice against the backdrop of international legal standards such as the UN Conventions of the Right of the Child (Braithwaite, 1989; Lemmens, 2015). It was adopted from criminal legal systems. As a member of the United Nations Zimbabwe adopted the restorative justice practice as espoused by the United Nations and that adoption also carried implications for the education system. Zimbabwe, as a former colonial state of Britain and a former Commonwealth member adopted the use of the restorative justice system to address students' indiscipline (Kane et al., 71).

In Zimbabwe, the implementation of restorative justice in schools is in three tiers as a response to political violence that spread into schools, respond to student indiscipline, as a response to post corporal

punishment crisis and finally as a response to the 21st century culture. Firstly, during the political violence that characterized Zimbabwe from 2000- 2008, teachers were victimized by their current and former students at the *militia* bases as revenge for the disciplinary measures received by students (Machakanja, 2010). As Chireshe and Shumba (2011) state that teachers faced various problems including political harassment/victimization and poor salaries. The restorative justice approach was used an approach to address political violence that infiltrated schools and as an approach to restore the relationships and safeguarded the teachers from future violence.

The students' indiscipline caused the rolling out of an amending of the Educational Act, Chapter 25:04. Section 63 of Chapter 2:13 states "Disciplinary measures must be moderate, reasonable and proportionate in the light of the conduct, age, sex, health and circumstances of the learner concerned and the best interests of a child shall be paramount"¹⁹ (Education Amendment Bill, 2016). Restorative justice was implemented to address the students' discipline that had harmed the school communities. In the contemporary educational context, a new dimension was given to the rights of the students (2017 Children's Amendment Bill, 2017). The Children's Act (Chapter 5:05) was viewed as giving too much power to the students in Zimbabwe. The students often lack respect towards teachers, defy authority, and adopt negative attitudes towards education. The criticism of traditional methods of disciplining students in secondary schools, such as corporal punishment and criminalization of any attempt by teachers to administer control measures, created a void. The post-corporal punishment Zimbabwean era lays emphasis on 'dialogue' as the main way to deal with student indiscipline in Zimbabwean secondary schools. The question that arises here is: are the teachers trained to conduct a restorative dialogue to deal with student indiscipline? Literature is silent on this issue. This study will attempt to complete that gap of limited literature on restorative justice

¹⁹ Education Amendment Bill, 2016

in schools. The current study empowered the participants by encouraging them to tell their restorative justice stories (Jones, 2010). In addition, another empowerment will be gained because the findings may influence the educational disciplinary policy in the post-Zimbabwean secondary schools where restorative justice was introduced to address students' indiscipline.

The term restorative justice is not new in Zimbabwe (Du Plessis and Ford, 2008). The term restorative justice was viewed as a model suggested addressing human rights abuses in the post-election periods. The concept is associated with transitional justice, reconciliation, and healing (Raftopoulos & Savage, 2004). The study on restorative justice in Zimbabwe focuses on war crimes, political violence and how to restore relationships. There are no studies done so far on the restorative justice as a disciplinary measure in Zimbabwean secondary schools.

3.13 Limitations of restorative justice practices in Education

Educational systems the world over drew policies and practices of restorative justice from criminal justice systems. How its implementation has shown to be quite challenging as it is still evolving in some pioneer countries like New Zealand as it is (Reyneke, 2011). This may be attributed to its limitations. Daly (2006) explained some selected set of limits of restorative justice and classified them into broad categories such as the scope of restorative justice and restorative ideals and practices. She looked at limits in relation to youth justice cases. Restorative justice could be applied in adult criminal cases and in non-criminal contexts such as school disputes and conflicts, workplace disputes and conflicts and child welfare.

There is no agreed definition of restorative justice in education. The term restorative justice has been understood in different ways. The first position was that restorative justice was viewed as a 'process' or an outcome (Crawford & Newburn, 2003; Daly, 2006). It is difficult to pinpoint explicitly what kind of practices are authentic restorative justice and what kind are not and the other bone of contention is whether restorative justice refers to a set of justice values, a process or set of practices (Daly, 2006). Restorative justice lacks an explicit definition which implies that there are

many identities and referents, with theoretical, empirical and compounded by policy confusion. Furthermore, stakeholders who implement restorative justice come with different ideologies and traditions as the issues of justice are deliberated. These limitations led to the derogatory nomenclature that restorative justice was a political project for transforming the thinking of crime from the victim responding to the offender (Daly, 2006). Daly (2002) argues that there is a myth from the criminological perspective that restorative justice is the opposite of retributive justice; and in education, restorative justice is viewed as an alternative approach to discipline.

The restorative justice ideals and actual implementations were other limitations envisaged in the implementation of restorative justice in schools. The ideals of restorative justice pitched high standards that did not tally with the actual implementation of the restorative practice. It was not always easy to convene victims, offenders, their family members and community together in one place (Bottoms, 2003; Daly, 2006). The dynamism that characterized contemporary societies had some negative impact on the cooperation solicited from the parents, family, and community. According to Bottoms (2003), the social mechanism of restorative justice is foregrounded on an assumption that adequate 'meso-social structures' exist to support restorative justice. The set of relationships that characterized the pre-modern societies, for instance residence, kinship and lineage, were relationships embedded in elements of intra-societal power and coercion, which made dispute resolution a reality (Bottoms, 2003; Daly, 2006). The other feature that defined the relationships in pre-modern societies was that the disputants were part of the same moral or social community; they lived near one another, were related to one another and wished to continue living in the community (Daly, 2006). Whilst this was an ideal society where the implementation of restorative justice yielded higher results, modern societies are characterized by modernity with its concomitants. My study sought to explore the limitations encountered in applying restorative justice in dealing with students' indiscipline in Zimbabwean secondary schools situated in contemporary societies.

The students came from societies characterized by modernity, anonymity and sometimes-disjointed communities where individualism was the norm. The disputants had impersonal relationships and business ethics took precedence in any

deliberation. It is difficult to achieve a sincere apology. The victims sometimes want vindication for the harm done and want the offender to stop harming or hurting them or other people (Daly, 2006). According to Bottoms (2003) apology can be emotionally fraught, and the completely apologetic discourse is a delicate and sensitive transaction. In my study, explored the apologies rendered by students who afflicted harmed on their school communities.

The restorative justice is not implemented in isolation of other disciplinary measures. In some cases, restorative justice acts as a complementary of other disciplinary measures. Suvall (2009) laments that in Denver and Minnesota experiences the backdrop of the punitive criminal justice system acted as a serious impediment to implementing restorative justice in schools. The punitive criminal justice system militates against the success of restorative justice because acknowledging culpability in the restorative justice process can have serious implications for a pending criminal charge against a student, therefore it will be against the student's interest to participate in a restorative justice process. The restorative justice process faces resistance if the students realize that the criminal consequences are too harsh Suvall (2009) bemoans that it was impossible to imagine incorporating restorative justice parallel processes to the serious criminal charges faced by the Jenna Six. The school can only achieve discipline using restorative justice if the school is able to address disciplinary issues without the involvement of the criminal justice system. In my study, the criminal justice system is the most common justice system practiced in societies. The limitations of restorative justice against the backdrop of punitive discipline assisted me in understanding the factors that militated against the effectiveness of restorative justice in the Zimbabwean context.

The other factor that affects the implementation of the restorative justice is the children's understanding of human rights and child rights. Bronfenbrenner (1986) argues that children's understandings about human rights are linked to environmental factors of socioeconomic development and cultural systems. Bettby, Strang and Wessells (2006) concur with Bronfenbrenner (1986) that humanity's consciousness about human rights is influenced by the prevailing socio-economic-political

environment. The studies carried out in Wales indicated that children were concerned about their rights to health and welfare, education, voicing their opinions, being heard, freedom, respect, protection from harm, abuse, recreation and associations (Gwirayi & Shumba, 2011; Thomas, Gran & Hanson, 2011). In Uganda studies carried out indicated that children were aware of their rights to quality healthcare (Nankunda, 2015). In the Zimbabwean context young people valued the right to education as their major concern (Gwirayi & Shumba, 2011). However, the study carried out in an urbanite Zimbabwean secondary school indicated that they were not aware of other rights as enshrined in the UNCRC. Furthermore, Gwirayi and Shumba (2011) concluded that Zimbabwean secondary school children were not aware of their rights and organizations which deal with their rights. The scholarly views maintain that indeed rights were problematic, and the children's consciousness was influenced by the contemporary socio- economic-cultural and political dispensation in a country. The children's consciousness about their rights was regarded as indiscipline. The review of literature on limitations in the implementation of restorative justice in schools gave me some insights into the limitations that affected the impact of the restorative justice.

3.14 A management concept of students' in/discipline

There are several terms used interchangeably to mean student indiscipline as an educational leadership phenomenon. These include indiscipline (Ali, Data, Isiaka, & Salmon, 2014; Ametepee, et al., 2009), delinquency (Kiprop, 2012) learner misconduct (Jones, 2010; Machakanja, 2010; Mugabe & Maposa, 2013), students' immoral acts, students' unruly behaviour (Kounin, 1970), misbehaviour (Magwa & Ngara, 2014; Manguvo et al., 2011; Ncube, 2013) misdemeanour, school indiscipline (Ncube, 2013) and students' indiscipline (Gutuza & Mapolisa, 2015). The empirical literature attests that in Zimbabwe there was an understanding of students' indiscipline. For the sake of this study, the term students' indiscipline was used. Of importance from the studies was that there were some scholars who studied Zimbabwean students' indiscipline and their studies focus on students' indiscipline from the management perspective. It is unfair to discuss the students' indiscipline

phenomenon without an academic understanding of it. This literature revealed that there is a conglomerate of terms used to mean the same as student indiscipline. The understanding of student indiscipline indicated subjectivity.

The term students' indiscipline is a hybrid term of two words: student and indiscipline. Kiprop (2012) describes students' indiscipline as a display of behavioural disorder that result in an act of delinquency. This is a sociological definition of students' indiscipline. Magwa and Ngara (2014) explain that student indiscipline refers to lack of acceptable behaviour, which may be defined using the following areas such as respect for authority, obedience to rules and regulations, and maintenance of established behaviour. However, the wording of the rules and regulations in Zimbabwean schools are written in vague language and sometimes contained legal language in which students, educators and parents are not legally competent. Some schools use legal language to express regulations and rules with which some educators and parents were not conversant. This study explores how restorative justice used to respond to student indiscipline to society with people with diverse understandings of student indiscipline.

The studies provided narrow definitions of indiscipline as an observable behaviour displayed by students. These definitions reduce students' indiscipline to a psychological phenomenon, which implies it is individualistic. However, indiscipline is a complex phenomenon. A working definition for student indiscipline was suggested for the sake of this study. Student indiscipline is a social construct and society has the voice to condemn acts as acts of indiscipline. Society dictates what student indiscipline is. It is a multifaceted phenomenon as it is understood from the perspectives of the offender, victim and the affected in general. The prefix term 'student' implies that at the centre of committing the unwanted act there is the earner, either as victim or offender, and other stakeholders. Student indiscipline should be resolved communally with all stakeholders involved. The word student indiscipline's antithesis is discipline and these words are social constructs. The society determines when an act is student indiscipline or not and the society's interpretation of student indiscipline is subjective in nature.

After realizing that there was indiscipline in schools there was a need for disciplinary measures. Onderi and Odera (2012) argue that discipline means the same as punishment, pain, and fear. This misconstrued broad conceptualization of discipline is negative, derogatory and characterized as not being positive and educative. Discipline came into use to correct wrongdoings at home and at school. This is a criminological perspective of discipline. The term school discipline refers to punishment, recognition, discussion, aggression, prevention and suppression of undesirable behaviors (Lewis, Romi, Qui, & Katz, 2008; Mugabe & Maposa, 2013; Too-Okema & Ofoyuru, 2011). The understanding of discipline from the literature revealed that it is an injustice activity carried on by humanity. The achievement of discipline in schools is one of the most professional nightmares for many teachers in their entire career life (Lewis et al., 2008). In addition, Hardman and Smith (2003) view discipline as the universal and baffling problem that teachers are facing in schools and the quest for improved school discipline dominates educational debates throughout the world. For this writing, discipline is viewed as a challenge and the most painful aspect of child upbringing.

Discipline globally refers to training that enables an individual to develop orderly conduct and self-control and self-direction (Egwunyenga, 2000; Mugabe & Maposa, 2013; Wilson, 1971). Discipline is part of the hidden curriculum that students are exposed to in schools. Discipline refers to when learners are taught to respect the school authorities, to observe the school laws and regulations and to maintain and establish a standard of behaviour. Students' discipline is sometimes used interchangeably with school discipline and administration. School discipline is the essential element in school administration and its crisis signaled the death of education (Lukman & Hamadi 2014) and the death of nations. An operational understanding of the study is that discipline is a mode of life in accordance with laid down rules of the society to which all members must conform, and the violation of these is questioned and disciplined. The understanding of discipline in the African context is influenced by historical realities that characterized the birth of that nation.

The historical realities of African nations can be explained in the contexts of the historical realities that shaped them.

In the Western context, discipline was a problem in schools such that criminal disciplinary policies were borrowed and applied in schools. The zero-tolerance policy was adopted from the American military anti-drug policy that was adopted as a disciplinary measure in schools (Hill, 2015; Rausch & Skiba, 2005). A similar understanding of discipline as punishment was used in the British context. In the 1990s, there was disciplinary exclusion from school policy (McCluskey, 2005). The policies in Western countries gave the contextual understanding of the phenomenon discipline. Discipline was viewed as punishment to correct undesired behaviour in secondary schools. In the Zimbabwean educational system, there are policies that give the context to understand discipline. For the purpose of this writing discipline and disciplinary measures were understood in the context of the policies in the country as happened in the Western countries. Rausch and Skiba (2005) assert that contexts of disciplinary philosophy determine the people's understanding of discipline in schools. For instance, in Western countries, the zero-tolerance philosophy set the context in which school discipline was contextualized. In Zimbabwean Secondary Schools, there were policies that informed how disciplinary measures should be discharged and Kutaurirana²⁰ philosophy (engaging each other) (Mheta & Kadenge, 2009). The Kutaurirana philosophy influenced how disciplinary measures were implemented in Zimbabwean schools. Rausch and Skiba (2005) concur with McCluskey (2005) that the country's disciplinary policy influenced how the phenomenon is contextualized and understood. The disciplinary policy influences the mind- set of educators, parents, and students to view discipline as punishment. The discipline can be explained as the country's policy stipulation on how discipline should be done. This study also used disciplinary policies in Zimbabwean secondary schools to understand the restorative justice as a disciplinary measure.

²⁰ Kutaurirana is translated as dialoguing. It is a noun that refers to dialogue. It involves a philosophy and skills of conflict resolutions.

3.15 Students' indiscipline as a challenge

The phenomenon student indiscipline is an issue that proved to be a wide-ranging and topical issue globally especially for educators, policymakers, and public opinion because of the outbreak of aggressiveness among peers, rebellious tendencies, violence, drug abuses by the youth and vandalism (Emekako, 2016; Freire & Amado, 2009). Kuloheri (2016, p.60) (cited in Dimov, Atanasoska, and Trajkovska (2019, p.93) defines indiscipline as a “state of lacking standards and principles of controlled behaviour, limited ability for self -control, threat to educators’ authority, dominance, and class work, or an impediment to learning, and a cause of distress/.” This implies indiscipline is a multifaceted phenomenon that included different spheres of the education of the student. The harmed people by acts of indiscipline includes student, educators, the self (student who offended) and the school community. The approach to the discourse of students’ indiscipline should be open to includes all facets of students’ indiscipline prevalent in secondary schools.

In Brazil, the concept of student indiscipline is elusive and difficult to locate in academic fields as it can be found throughout the education. Temitayo, Nayaya, and Lukman (2013) locate the concept student indiscipline as a problem for the whole school, which had no boundaries from school boundaries, home, the entire communities, and the country. The concept student indiscipline is found in every section of human life; that is, in homes, communities, the whole country and finally the whole world. It is a hidden curricular that is inclusive in the traditional education and school education. Therefore, to address such a crisis demands a holistic approach that permeates all institutions in human life. In South Africa, Emekako (2016) postulates that school discipline negatively affected the peer students, teachers, and parents. Though the students’ indiscipline discourse is a wide concept and elusive, it is generally accepted that students’ indiscipline phenomenon impact on societies negatively. Indiscipline is a problem related to the education of the child that affects the entire spectrum of the child’s life, and all stakeholders interested in the education of the child are either active or passive stakeholders.

The study builds on a broad understanding of students' indiscipline in secondary schools. Several studies unpacked understandings on students' indiscipline. The suggested disciplinary measures located students' indiscipline in school communities. This study transcended this understanding by looking at the implementation of restorative justice that sought to restore total relationships, dignity, rights of the child and interest of the child, after committing acts of students' indiscipline (Education Amendment Bill, 2016).

3.16 Common cases of student's indiscipline in Zimbabwean schools

The study is built on the observation of the following scholars: Koutselini (2002), Magwa and Ngara (2014), Manguvo et al., (2011), Mawere (2014), Ncube (2013) and Zubaida (2009) who identified examples of students' indiscipline in the African secondary schools' context. These studies looked at examples of students' indiscipline from different perspectives such as cultural, political, religious, economic, social and legal stances. Gutuza and Mapolisa (2015) identified the following widespread Zimbabwean cases of students' indiscipline which ranged from minor cases like late coming, bullying, and stealing to major cases like child-on-child sexual abuse, murder, love affairs, and drug abuse. Ncube (2013) and Ametepee, et al. (2009) concurred with Gutuza and Mapolisa (2015) on the examples of students' indiscipline. In addition, Ametepee, et al., (2009) expanded the definition to include smoking, truancy, drinking alcohol, insubordination, leaving school campus without permission, destruction of school property, sexual harassment, forgery, gambling, failing to attend study period, sale of drugs/vending, possession or use of dangerous weapons, examination cheating, and improper association. Ndaita (2016) identifies cases of indiscipline in the Thika District in Kenya as noise making, bullying, fighting, failing to complete assignments, drug abuse, sexual deviance, sneaking out of school, stealing other students' property, general defiance of school authority and rules, and feigning sickness. Sometimes scholars studied the causes of students' indiscipline using different meanings (Ametepee, et al., 2009; Gutuza & Mapolisa, 2015; Magwa & Ngara, 2014; Mugabe & Maposa, 2013; Wigfield, Lutz & Wagner,

2005). In the present study, the findings assisted me when identifying the cases of students' indiscipline in the two selected Zimbabwean secondary schools.

3.17 Causes of students' indiscipline in Zimbabwean schools

Ncube (2013) argues that there were several causes of student indiscipline in Zimbabwean secondary schools including poverty, over-permissive home environment, over-permissive school environment; teachers who were demotivated by their circumstances, teacher shortages, teacher absenteeism and lack of classroom management by the teachers. These were some of the causes of student indiscipline in the Zimbabwean context.

Melton (1996) argues that one cause of indiscipline amongst the children is child rights. In addition, Melton (1996) elaborates that child rights and family values are at loggerheads. The study was carried out in America after the ratification of the Convention on the Rights of the Child (United Nations General Assembly, 1989); in the USA it was proven to be anti-family. Melton (1996) further argues that human rights became the advent of world social change in crucial social institutions such as families, schools, and workplaces. Human rights placed the dignity of all people at the centre regardless of their ethnicity, gender, wealth, ability and age. The call for human rights, and child rights, ushered in the crumbling of the old mores that were based on the authority of one class of people over another. The recognition of child rights appeared to undermine the authority of the parents in the family. However, whilst Melton (1996) studied the challenges caused by child rights via family values, Shumba (2003) argued that there were mixed reactions on the understanding of children's rights - as espoused by United Nations Convention on the Rights of the Child (United Nations General Assembly 1989), the Zimbabwean Public Services (Disciplinary) Regulations (Statutory Instrument 65) of the Constitution of Zimbabwe, 1992, and the Secretary of Education and Culture Circular P35 of 3 May 1993 on the administration of corporal punishment by teachers in Zimbabwean primary and secondary schools. Most of the teachers were thrown in the deep end without proper understandings of Child Rights.

There are some disciplinary measures employed that attempt to deal with students' indiscipline in secondary schools. Mugabe and Maposa (2013) studied some methods used in Zimbabwe to deal with students' misconduct such as reprimands, supervision, counselling and rewarding. Whilst there are traces of restorative justice in studies that address students' indiscipline only limited studies had been done including those by O'Connell (2012) on restorative justice as an alternative measure to address students' indiscipline. Therefore, my study addressed this gap by contributing literature on the implementation of restorative justice in Zimbabwean secondary schools.

Mawere (2014) argues that the problem of indiscipline and moral decadence among children of school going age had affected the entire African continent, south of the Sahara. In addition, Mawere (2014) cited a case of two form four (grade 11) students at Sobukazi High School in Bulawayo (Zimbabwe) who were reported to have sex in the classroom and the school administration suspended the students for two weeks (Nyoni, 2014). The report also contained the story of another student from the same school who gave birth in the school toilet and was apprehended as she tried to bury the baby boy (Nyoni, 2014). In other media reports, two pupils from two different schools in Bulawayo were reported to have been caught having sex in the West Park Cemetery on 19 January 2018 (Reporter, 2018). The evidence showed widespread cases of indiscipline related to sex. The disciplinary measures employed in these cases were punishment without exploring other measures (Mawere, 2014). The public opinion on the cause of such misdemeanors was that the laws which used to govern the upbringing of children in Zimbabwe were too lax and children lacked uprightness. Furthermore, the public was of the view that the headmaster and teachers were no longer able to instill discipline in children (Nyoni, 2014).

3.18 Zimbabwe Educational Disciplinary Policies

In Zimbabwe, the new Education Act, Chapter 25:4, Section 63 deals with discipline in schools. The new Zimbabwean Education Act, Chapter 25:04 section 63 explained that "Discipline must respect the dignity of learners and it must not amount to

physical or psychological torture, cruelty or inhumane or degrading treatment or punishment” (Education Amendment Bill, 2016).

The disciplinary policies implemented by Zimbabwean schools should have the values enshrined in the New Zimbabwe Constitution 2013 and the new Education Act, Chapter 25:04 Section 63 and the Child’s Act (Chapter 5:06) Section 2A. Zimbabwe is one of the countries in the world that had a section that authorized corporal punishment in schools. Chapter 25:04, Section 63 (iib) of the new Education Act, “prescribes the manner in which any corporal punishment may be administered.” This implies that legal corporal punishment is allowed in Zimbabwean schools. The Constitution of Zimbabwe does not outlaw corporal punishment. However, it outlaws it when it amounts to “torture, cruelty, inhumane and degrading punishment” (Education Amendment Bill, 2016 p.4). This conforms to the Zimbabwe Constitution Amendment (No.20) Act 2013, Section 53. Therefore, corporal punishment is one of the disciplinary measures permitted in Zimbabwe. The other disciplinary measures permitted in Zimbabwe are suspension and exclusion measures, but these have some conditions attached to them. Another measure is the one that takes the “best interests of the child” into account (Education Amendment Bill, 2016, p.4). The description is not explicit that it is a restorative justice but from the conditions used to describe it one can infer that it is a restorative justice. However, in Zimbabwe, the controversy is based upon the implementation of disciplinary approaches in terms of the alternatives to disciplinary measures including corporal punishment, suspension, and exclusion. The problem is regarding the implementation which is not clear. The current study focused on the understandings of the implementation of restorative justice and alternative disciplinary measures.

3.19 Contextualizing restorative justice for students’ indiscipline

The contextualization of restorative justice and hate crime in United Kingdom as a topic, Gavrielides (2012) argued that the study was carried out in United Kingdom with a sample of practitioners and policy makers, young victims and offenders of hate incidents. The study found that it has extant literature is scarce. As Gavrielides (2012) argued that to contextualize restorative justice for hate crime the research reviewed

case studies that were extract from extant, limited literature. This is a valid observation that restorative justice literature on contextualization of restorative justice for students' indiscipline are limited. Similarly, hate crime subsumes students' indiscipline in the educational contexts.

Song and Swearer (2016) argued that it is important to understand the context and climate of restorative justice based on common beliefs, perspectives and challenges as there are various complicating factors within this approach that will be beneficial to researchers, consultants and practitioners. The implementation of restorative justice is done with in a cultural context that influenced the way restorative justice implemented and students' indiscipline is culturally shaped. The assertion by Song and Swearer (2016) that there is cultural *zeitgeist*²¹ of restorative justice is important in view of that restorative justice is contextualized within the cultural milieu of restorative justice. Restorative justice has its roots deeply connected to the indigenous cultural practices and religious practices. If restorative justice is culturally oriented in its application, cultural practices are not manualized. For instance, in American school practice emphasis is on;" the importance placed on manual, the degree of implementation in a school and the degree to which restorative justice explicitly address racial equity issues" (Song & Swearer, 2016, p.314). In the western world emphasized manualized implementation of restorative justice as the best practice whereas in the African context the expertise gained through experiences matters most as the context of implementation restorative justice.

In the scientific world of today, as Song and Swearer (2016) advocate restorative justice training is a crucial context. The contemporary world people believe in practices implemented with trained people. However, there is no one way to practice it that can be captured adequately in a manual (Song & Swearer, 2016). Therefore, restorative justice is best learned through experience and practice with a mentor who has undergone a similar apprenticeship model of training through experience. Restorative Justice is an 'art' rather than a science. The training of restorative justice

²¹ Zeitgeist means spirit of time

practitioners is slow and vague standards for trainers and may meet the current evidence -based demand that exist in schools so complex (Song & Swearer, 2016). The training as a context relevant in implementation of restorative justice is like a cart before the horse. This implies the training came after restorative justice implemented and the implementation of restorative is unique as per site context.

3.20 Gaps discovered in the reviewed literature

The literature reviewed showed three major gaps that this study pursued to address. First, literature on the implementation of restorative justice approach as a response to student indiscipline in Zimbabwean secondary schools is limited and widely underrepresented. The body of literature currently suggests that restorative justice approach is a promising effective alternative to traditional responses to students' indiscipline, but it is still in its infancy. The gap in the literature that has to be thoroughly investigated and explored lies in the area of participants 'understandings of the implementation of restorative justice to address students' indiscipline. The study of the understandings of restorative justice lead to conceptualization and contextualization of restorative justice for students' indiscipline in the Zimbabwean secondary school context. Each voice and personal background play an important role in the restorative constructs. This study seeks to delve into the individual understandings of restorative justice contexts, constructs and concepts. Second, the study has the potential to improve relations among people and nations in the region. Lastly, this review revealed limited literature on the implementation of restorative justice approach situated in the interface between traditional African context and western context in education. The research literature has been expanding on "restorative justice enquires in the last few decades there are only few U.S.-based studies that focused on the implementation concerns surrounding school based restorative justice initiatives" (Jennings, Gover & Hitchcock, 2008, p.168). This study presents an in-depth exploration and investigation into the implementation of restorative justice in Zimbabwean secondary school context including a public secondary school.

3.21 Summary

Literature reviewed provided insights into restorative justice, student's indiscipline, and restorative justice models. There were studies on the implementation of restorative justice in social institutions of the western world. There was extensive literature on the implementation of restorative justice in education in the western world. In Africa there was literature on restorative justice however, the literature was limited. More so, the literature related to restorative justice in African education institutions was very limited. In Zimbabwe, the literature mainly concerned other social institution; literature on restorative in educational institutions was limited. Consequently, exploring the implementation of restorative justice as a response to student's indiscipline emerged as a grey area of study. The exploring of the literature on the implementation of restorative justice in education provides a kernel of hope to the answers to the 21st- century predicament that had boggled the people that is how to respond to students' indiscipline without perpetuating social injustice in schools. The literature reviewed revealed that the implementation of restorative justice was foregrounded in the context of social institutions. The next chapter is on the theoretical framework.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

This chapter discusses the methodology that was employed to explore restorative justice in two Zimbabwean secondary schools through addressing the specific research question that I raised in Chapter 1. These are restated here for the purposes of easy referencing: (1) What are teachers', administrators', parents' and students' understanding of students' indiscipline? (2) What are teachers', administrators', parents' and students' understandings of restorative justice? (3) How do participants of this study contextualize the relevance of the restorative justice within the Zimbabwean context? (4) How do teachers, administrators, parents and students understand the implementation of restorative justice as a response to students' indiscipline? (5) Why is the implementation of restorative justice as a response to students' indiscipline the way it is? Chapter 4 discusses the paradigm and the research methodology employed to answer these key questions. Chapter 4's discussion covers research methodology issues of the paradigm, approach, design, procedures for multi-case studies, cases, selecting participants, ethical issues, data collection methods, data analysis methods, gaining access, procedures I followed in collecting data, trustworthiness, triangulations, members checks, prolonged engagements and persistent observation, and data analysis methods.

4.2 Research paradigm

The research paradigm is considered the nucleus of any research study. It constitutes of ontology, epistemology, and methodology (Guba, 1990). Scotland (2012) identifies methods as the methodology feature of the paradigm. The interplay among these elements makes a paradigm key to one's choice of the research design, instruments and sites. The elements of the paradigm provided the basic assumptions, beliefs, norms, and values of the paradigm. It is the duty of a researcher to elaborate on how the four pillars of the paradigm are realized and fused in the study. My own basic beliefs and worldviews lay behind my theoretical perspective. Guba and Lincoln (1994) aver that the need for researchers to make explicit both their ontological and epistemological assumptions is critical before carrying out any research study. This study was informed by the interpretivist paradigm.

Tsang (2014) defines interpretivism as a philosophical stance that views social reality as being constructed by individual human beings. In addition, Cohen, et al., (2018) postulate that interpretivism places emphasis on the understanding of an individuals' interpretation of the world around them as it comes from inside and outside. Meanings are socially constructed by individuals, who are unique in character, in a unique situation and context, "unique in human activity and agency who created social action" (Hammond & Wellington, 2013, p.90). The meanings were subjective for each person's construction of meaning on the phenomenon. Neuman (2006, p.69) affirms that "the social reality is based on people's definition of it". The interpretivist paradigm was chosen in recognition that participating teachers, administrators, parents, and students held similar and different restorative justice constructs and how it was implemented in addressing students' indiscipline. Like any other paradigm the interpretivism is comprised of four pillars, namely: "epistemology, ontology, methodology and axiology" (Kivunja & Kuyini, 2017, p.26; Scotland, 2012).

The ontological question "What is the form and nature of reality and therefore, what is there that can be known about it?" (Guba & Lincoln, 1994, p.08) is the first step in a researcher's journey of inquiry. It demands a definition of how a researcher is going to approach a research problem. The interpretive researcher's ontological assumption is that social realities are locally and specifically constructed (Guba & Lincoln, 1994) "by humans through their action and interaction" (Orlikowski & Baroudi, 1991, p.14). Neuman (2006, p.69) affirms that "the social reality is based on people's definition of it". The reality is a "result of individual cognition" (Kivunja & Kuyini, 2017, p.27). The interpretivist paradigm assumes that subjectivity of reality that underpins one's understandings and sense making of the data generated. The truth or reality of knowledge is what the person says, it is neither in conventions nor does it tally with policy. The reality is the lived experiences from the point of view of those who lived it (Andrade, 2009; Cohen et al., 2018; Sefotho, 2015). I, as the researcher in this study, found the interpretations of the multiple realities through "new interpretations or underlying meaning from multiple realities" (De Villiers, 2005; Sefotho, 2015). My interpretations also played a key role in this kind of truth.

generation involving “such subjectivity to the fore, backed with quality arguments rather than statistical exactness” (Cohen et al., 2018; Crotty, 2010; De Villiers, 2005; Garcia & Quek, 1997, p.459). In the current study, I arrived at an understandable and sincere account of the analyzed restorative justice phenomenon (Mingers,2001). I viewed data generated from a subjective and interpretive perspective. The understanding of restorative justice and its implementation was based on the people’s perspectives in the school communities and the contexts of the school communities (teachers, administrators, parents, and students). The epistemological question which was addressed was “the nature of the relationship between the knower or would-be knower and what can be known” (Guba & Lincoln, 1994, p.108). In this study, the knower referred to be the audience or the researcher, and the phenomenon under study was restorative justice. The interpretive researcher’s epistemological stance is that “findings are literally created as the investigation proceeds” (Guba & Lincoln, 1994, p.111). In my study, knowledge was created throughout the research by interpreting the actions and responses of the participants in accordance with the context, situation, and community in which they were immersed. As the research upheld the understanding of restorative justice, this research was rooted in the philosophical perspective of interpretivism, upholding the social constructivist view of research, as the participants shared understandings that related to their interactions with others and the environment at large. However, this type of truth needed rigorous scrutiny to guard against bias and emotions.

Axiology is a key paradigm element that connects ontological s and epistemological stances. Aliyu, Singhry, Adamu, and Abubakar (2015) postulate that axiology supports the confluence between ontological and epistemological assumptions. The axiology set the standards and requirements of an acceptable research approach and research techniques for this research study. I was also guided by my own values in carrying out the research. I used the emic approach where the researcher values the participants in interpretations of the realities Thus, the values of legitimacy and trustworthiness need to be achieved in the study without claiming uncontested certainty (Scotland, 2012). However, the multiple reality and subjective nature of interpretivism used make arriving at a consensus quite complex. As Rolfe (2006, p.

305) argues, that, “If reality is subjective and differs from person to person, then research participants cannot be expected to arrive at exactly the same interpretations as researchers.” To overcome this challenge, I employed the principles of credibility such as triangulation, member checking, and peer review which are effective as they assume an underlying objective reality which can be converged upon (Angen, 2000).

The fourth element is methodology; the interpretive methodology was directed at understanding the restorative justice phenomenon from the individual’s perspective, investigating implementation among individuals, and the historical and cultural contexts which the people inhabit (Creswell & Poth, 2018; Scotland, 2012). My research method constituted multiple cases studies in order to get an in-depth study understanding of the implementation of the restorative justice over a long period. The methodology provided insights into and understandings of behaviour and restorative justice practices implemented in the school community and explained actions in the implementation from the participants’ perspectives. The case study allowed for my use of multiple methods of data generation that included individual interviews, focus groups, observations and document analysis.

I employed interpretivism with the full knowledge of the criticism that “knowledge produced by interpretive paradigm has limited transferability as it is usually fragmented and not unified into a coherent body” (Scotland, 2012, p.12). In the current study, I used Lincoln and Guba’s notion of transferability as an interpretive feature that allowed knowledge to be generated and the process of generating it, the methodology and instruments used were transferable to other contexts and yielded results. My own issues of disciplinary policy in the Zimbabwean education system involved a social reality that rendered quantitative research transferability understandings in terms of principles of representativeness and generalizability inapplicable. This view is supported by scholars such as Scotland (2012,p.12) who argues that “Generalizations that are deemed useful to policymakers are often absent [in] research that usually produces highly contextualized qualitative data and interpretations of this data [that] involve subjective individual constructions.” I was also aware that many policy makers are often reluctant to fund interpretive research

because of the complexity rendered by subjectivism (Berliner, 2002). However, this study was not carried out for funding but was rather aimed at adding to the limited body of knowledge on restorative justice in secondary schools in an African context.

The other criticism leveled against interpretivism paradigm is that it sometimes compromises researcher autonomy and privacy due to the fact that its methods are more open-ended and intimate to the researcher than those of scientific research (Scotland, 2012). Howe and Moses (1999) add that intimacy and open-ended questions may facilitate the unintended discovery of secrets, lies and oppressive relationships. The later idea provides the essence of a study like mine that looked at the implementation of the restorative justice in addressing indiscipline. The idea was to get an emic perspective of the participants. However, some cases of indiscipline were so sensitive to such an extent that they incriminated teachers and administrators involved in the use of corporal punishment. In fact, interpretive approach is recommended in studies that deal with sensitive phenomena. Intimacy and open-ended questions are, therefore, inevitable interpretive tools that motivate participants to willingly open on sensitive issue. I upheld the ethical standards of confidentiality, anonymity and the rights to withdraw from the study at any given moment in order to protect participants. This implied that I had an ethical responsibility not to reveal my participants or intervene in their lives. Furthermore, the more information I gathered to produce a thick description of the phenomenon, the greater the risk of participant exposures (Scotland, 2012). I was obliged to tone down the contextualization in order to protect participants' identities.

4.3 The Research Approach

As I planned to conduct my study, I realized that here were several approaches that I could adopt to carry out my research. Quantitative research, qualitative research, and mixed research are the main research approaches researchers use in their studies (Cohen, Manion, & Morrison 2018; Creswell & Poth, 2018). Amongst these three main approaches to the research, I selected the qualitative research approach as I worked with qualitative data. The type of inquiry that I conducted directed me to the use of certain methods, techniques, and tools. Henning, Van Rensburg, and Smit

(2005, p.1) postulate “it is the purpose of the research that will have the most influence on the use of certain methods of data collection and especially data analysis.” All these were foregrounded in the epistemological position that was inclined to a “comfortable epistemological home” (Henning et al., 2005, p.1). The way in which the data was collected, accessed or gathered and constructed was leaning towards the qualitative research approach.

My choice of the qualitative approach was informed by scholarly debates on the appropriate terminology in research. For instance, scholars like Marshall and Rossman (2016) and Hammarberg, Kirkman, and de Lacey (2016) used the term research method whereas Creswell and Poth (2018), Cohen, et al., (2018) and Henning, et al., (2005) use the term research approach. For this study, I used the term research approach as espoused by Creswell and Poth (2018) and Cohen, et al., (2018). Pandey and Pandey (2015) defined the research approach as a master plan or blueprint of study used as a guide in collecting and analyzing the data. Thus, the qualitative research approach was used as master plan as defined by Pandey and Pandey (2015) who specified the methods and procedures for collecting and analyzing the gathered information.

The qualitative research approach is a broad concept and a genre that embraces a wide body of research methods and approaches, theory and paradigms (Denzin & Lincoln, 2011; Ritchie, Lewis, Nicholls, & Ormston, 2013; Yin, 2014). Qualitative research, according to Creswell (2013, p.37) describes a theoretical lens that begins with assumptions rooted in a specific worldview to study research problems inquiring into the meaning individuals or groups ascribe to the social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the generation of data in a natural setting, sensitive to the people and places under study, and data analysis that is inductive and establishes patterns or themes. My final written report or presentation included the voices of participants, my reflexivity as the researcher in the present study, and complex descriptions and interpretations of the problem, as it extended the existing literature on the subject whilst signaling a call for action.

The interpretive qualitative approach was suitable for my study because it focused on the understandings of the implementation of restorative justice from the participants' perspective. This study focused on the participants' understandings of the implementation of the restorative justice. The assumption was that knowledge about this study was socially constructed.

O'Connor and O'Neill (2004) postulate that qualitative research approach is used to study a phenomenon grounded the area of social justice study. The qualitative research approach was employed to understand the implementation of restorative justice/practices to address students' indiscipline in the two Zimbabwean secondary schools. In addition, it allowed me to use various methods of data collection, such as individual semi-structured interviews, focus group interviews, observations and document analysis. This is because qualitative research is also described as a multi-method approach (Henning, et al., 2004).

The study was premised on naturalistic philosophy (Sandelowski, 2000). The study was a naturalistic inquiry because the participants were constructing knowledge from their natural settings and understandings of the implementation of the restorative justice in a real-life context (Sandelowski, 2000). I generated data while participants were in-situ physically and contextually.

4.4 The Research Design

Creswell and Poth (2018), Merriam (1988), Merriam, (2009), Stake (1995), and Yin (2014) are some scholars who wrote about case study research design. However, there were scholarly debates on whether the case study was a methodology or design. Stake (1995) argued that case study research was not a methodology but a choice of what was studied. In a similar view to Stake (1995), Thomas (2015, p. 21) concurs that "your case study is defined not so much by the methods that you are using to do the study but the edges you put around the case." However, other scholars presented it as a strategy of inquiry, a methodology or a comprehensive research strategy (Creswell & Poth, 2018; Denzin & Lincoln, 2005; Merriam & Tisdell, 2016; Yin, 2014).

Simons (2009, p. 21) defines a case study as “an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program or system in a ‘real life’ context”. There are several scholars who agreed with the definition of a cases study as an ‘in-depth exploration’ of a phenomenon in a real-life context (Baškarada, 2014; Creswell & Poth, 2018; Crowe, et al., 2011; Merriam & Tisdell, 2016; Thomas, 2015; Yin, 2014). The bounded case study is a study of a case(s) in a ‘bounded system’; that is, the case is bounded by time and place (Creswell & Poth, 2018). In this study, the institutional case(s) studied were two Zimbabwean secondary schools. The contemporary phenomenon under study was the implementation of the restorative justice as a response to students’ indiscipline in Zimbabwean contexts. The cases were bounded/described within certain parameters (Creswell & Poth, 2018). The parameters for bounding the case studies were Zimbabwe as the location, and the time frame was 2010-2017. The organizations involved were also cases that were a non-government secondary school and a government secondary school in the Zimbabwean context.

In using the case study design, I had to choose whether to use an intrinsic case study or an instrumental case study. For my study, I selected the instrumental case study because I wanted to understand the implementation of restorative justice to address students’ indiscipline in two Zimbabwean secondary schools. This was because the intrinsic case study is a qualitative case study that is composed to exemplify a unique case, a case that has an unusual interest in and of itself and needs to be described in detail (Creswell & Poth, 2018; Crowe, et al., 2011; Stake 1995). The instrumental case study emphasizes the understanding a specific phenomenon, problem or concern and a case or cases is selected to best understand the problem (Creswell & Poth, 2018; Crowe et al., 2011; Stake, 1995). The concern was to understand how the Zimbabwean school administrators, teachers, students, and parents understood restorative justice practices and their implementation of restorative justice practices. Furthermore, the case study approach was ideal for the nature of my study as it could be either a single instrumental case study or multiple case study (Creswell & Poth, 2018). I selected a multiple case studies to explore issues of restorative justice in

dealing with cases of students' indiscipline in the Zimbabwean context. It also allowed me to select several research sites, in accordance to Yin's (2014) suggestions that multiple cases study design uses the logic of replication in which the researcher replicates the procedures for each case.

The selected case study sites in a multiple cases study allows a researcher to have access to the group of individuals, the organization, and the processes or whatever else constitutes the chosen unit of analysis. Stake (1995, p.8) postulates "access is, therefore, a central consideration. A researcher needs to come to know the case study site(s) well and to work cooperatively with them." The staff and students were skeptical of allowing a foreigner in their spaces and of discussing issues of students' indiscipline.

In addition, the multiple cases study design was selected because I studied two cases. These were selected as a set of cases with exemplary outcomes in terms of the research questions: 'how,' "what", and "why" restorative justice had been understood and implemented in the way it was (Yin, 2014). However, the idea of replications was debatable since the contemporary phenomenon under study was relative and complex.

4.5 Procedures for multiple case studies

Several scholars devised several procedures related to the use of the case study research design (Creswell & Poth, 2018; Merriam & Tisdell, 2016; Stake 1995; Yin, 2014). I was informed by Creswell and Poth (2018) and Stake (1995) and Yin's (2014) suggestions on conducting a case study. I identified cases with boundaries and sought to provide an in-depth understanding of the cases. In this study, the cases were two Zimbabwean secondary schools for which I used the pseudonyms Zizi College and Danda Government Secondary School.

The next step was to identify the intent of the study and select the cases. The study was a multiple cases study that was instrumental in nature. The cases selected

involved several stakeholders that were school administrators, teachers, students, and parents (Stake1995; Yin, 2014).

The development of procedures for conducting the data collection on multiple data sources was done. Yin (2014) suggests that sources of information should be many such as document archival records, interviews, observations, and physical artefacts. The understanding was that in multiple cases studies several sources of information should be employed.

The other step I specifically chose was the analysis approach. I used the thematic analysis approach in which the case description integrates themes and contextual information (Creswell & Poth, 2018). The data was firstly analyzed case by case. I then carried out the cross-cases analysis of data.

In my study, cases refer to the two Zimbabwean secondary schools. Yin (2014) advises that researchers design criteria and a rationale for why a case(s) were selected. When seeking schools to study, I sought two Zimbabwean secondary schools that had invested their time and resources in building a restorative culture in their school community. In each school community, I selected groups of individuals (teachers, administrators, parents and students) who had been involved in the implementation of restorative justice to address students' indiscipline. The other unit of analysis was the school organization and the processes of restorative justice implemented.

4.6 The two Zimbabwean secondary schools

In my study, I used two Zimbabwean secondary schools. The two Zimbabwean secondary schools were the cases in the study.

4.6.1 Case 1: Zizi College

In Zimbabwe restorative justice in schools was still a novel practice. O'Connell outlined that Flops Lewis, Lyn Doppler, and Lesley Oliver introduced the restorative justice practice to several independent and government schools in Zimbabwe back in

2012 and Zizi College was one of them. The model introduced was the conferencing model and it was practiced in multi-racial schools in Zimbabwe. Zizi College was one amongst the non-government secondary schools that invested at least three years and resources for training and procured literature, built a restorative justice culture and benefited from the international programme on restorative justice practice. The staff received formal training on how to use restorative justice practices from the Western world as part of a professional development programme. The school was where the staff and learners, as well as parents, were formally introduced to the restorative justice practice by Real Justice Organization.

I selected Zizi College because most students there came from well to do families. The students and parents were conscious of the Zimbabwean constitution and their rights (Muyengwa 2014). The Zizi College catchment area was wide such that it represented a multi-culture composition of the entire Zimbabwean community (Demagnet & Van Houtte, 2011). This persuaded me to select the school and included it in my study. In addition, some of the parents of the students were in diaspora hence they had an insight into how restorative justice was applied in the Western contexts as a response to students' indiscipline. The students at Zizi College were conscious of their rights. I found the school ideal for the study.

Zizi College was in the commercial farms and was close to Harare and Marondera cities in Zimbabwe. It was a school located in a secluded peri-urban farming area. The school was an elite boarding school with students coming from elite families. The school was upmarket and amongst the prestigious schools in Zimbabwe (Monroe, 2005).

The non-government secondary school that I selected used its resources in training the teachers, students, and parents about how to implement restorative justice in addressing students' indiscipline. The criteria used were that the school was using restorative justice practice and was one of the pioneer secondary schools to implement a formal Western grown restorative justice practice. The case selected allowed for a gathering of comprehensive, systematic and in-depth information about

the understanding of restorative justice practice in action (Patton, 2015; Vaandering, 2014). Zizi College was amongst the pioneer non- government secondary schools in Zimbabwe to adapt and adopt the implementation of restorative justice. It was one case in which the students were found in a bounded system of boarding life. The school was selected because it was convenient for me and accessible.

In terms of disciplinary measures, the school used international disciplinary practices before they used the local law of the country. Zizi College because it is an upmarket school it always adapted and adopted foreign practices to identify themselves with the outside world.

4.6.2 Case 2: Danda Government Secondary School

The Danda Government Secondary School was selected because it was convenient for the study. The government secondary schools were mandated to fully implement government educational policies. During the Global Political Agreement that culminated in the Zimbabwe Government of National Unity, an educational policy was implemented in schools. The policy instructed schools to use a nonviolent approach to deal with indiscipline to minimize the recent past and re-victimization and reviving the students' past which was characterized by violence. Hence, they used the term 'dialogue' as the way forward. The 'dialogue' was a form of restorative justice. The government secondary school was a rich case for my study because it brought another context and situation of a rural day school where the implementation of restorative justice took place. In addition, the rural areas in Zimbabwe are where indigenous practices are still intact and less diluted by modernity and urbanization. The rural areas are also cradles of culture. African cultural values and practices are still practiced. The Danda Government Secondary School case was important because it depicted the true restorative justice implemented in the deep cultural environment of Zimbabwe.

Danda Government Secondary School was a day secondary school located in the deep rural area and was surrounded by a traditional settlement that is villages under the jurisdiction of the chief, headmen and village heads. It was a cultural melting pot. It

was a convergent zone of all cultures as it attracted students from all corners of the Shona confederacy. Case 2 was selected because the school was convenient and found in the same cultural influence area as the private school. I selected the Danda Government Secondary School as a government school where the government's policies were followed. In Zimbabwean government schools, any professional development is under the initiative of the Ministry of Primary and Secondary Education (MoPSE). This normally influences what they enact. The policies and circulars were followed to the last letter. This school never received formal training on how to implement restorative justice, but they used undocumented restorative justice in dealing with students' indiscipline rather than the policy pronouncements that encouraged schools to employ nonviolent means to deal with student indiscipline (Coltart, 2009). The Zimbabwean government secondary schools experienced peculiar forms of indiscipline and the code of discipline applied were the national documents. This implied diversity in terms of types of indiscipline and the wide sphere of the catchment area and residential places of students was a rich case to investigate how restorative justice was employed.

Danda Government Secondary School was in a deep Zimbabwean rural area, and most teachers were locals. From cultural perspectives, people look for links, parents were called by totems so in the web of totemism in Zimbabwe no one could be a cultural alien, but people were related either by totemism or by intermarriages that are defined by totemism. The interconnectivity nature of the society constituted a case that was ideal to investigate how they implemented and understood restorative justice in dealing with students' indiscipline. These links led to the understanding that every child is everyone's child. The restorative justice practices at the Danda Government Secondary school were embedded within the Karanga culture²² (Mazarire, 2013). This culture has its own philosophy as embedded in the proverbs which provides Shona²³ people with a window to enter the minds of our forebears and their

²² A practice by speakers of a dialect of Shona language concentrated in the South-central parts of Zimbabwe

²³ Shona is a generic name for five tribes in Zimbabwe that is karanga, zezuru, manyika, ndau and korekore and is the largest group of indigenous people in Zimbabwe who speak a language called Shona

experiences as expressed in this wisdom (Mungwini, 2017). Mangena and Ndlovu (2014) say in African [Shona] traditional perspective childhood was not only defined in beating their children and we are reminded that “Nyoka huru haizvirumi.”²⁴ The existence of philosophical statements indicated that the type of restorative justice practiced here had cultural influences, however, it was not documented as such.

Danda Government Secondary School was in a community where restorative justice was used to address political violence, see Chapter 2 (Benyera, 2014). The catchment area of the government secondary school was a community where restorative justice practices were employed for conflict resolution to address political violence, which made it an ideal case for the study. I chose the school because the students’ social capital was rich in the knowledge of restorative justice philosophy.

4.7 Selecting Participants

Participation in my study was two levels, that is, the institutional level and the individual units in the secondary schools. I purposively sampled both the schools and participant. Purposive sampling refers to a selection of “information-rich cases, built on perspectives and experiences of specific individuals implementing restorative justice practices are produced, rather than empirical generalization” (Vaandering, 2014, pp.67-68). I had to identify information-rich participants who had a direct experience of the implementation of restorative justice practices in the selected schools in the period 2015-2017 (Patton, 2015; Remler & Van Ryzin, 2011). Creswell (2013) points out that purposive sampling applies to both site selection and participant selection.

Purposive sampling is the sampling approach that involves selecting cases that meet some predetermined criterion of importance (Patton, 2015, Yin 2016). As Yin (2016, p.239) notes a purposive sample is the “selection of participants or sources of data to be used in a study, based on their anticipated richness and relevance to the study’s

²⁴ A big snake cannot bite itself. That is, it can poison itself. A worldview that promotes a respect and /or a violation of children’s rights. Beating the children is tantamount to self-destruction.

research questions (including sources whose data are presumed to challenge and not just support a researcher's thinking)." A purposive sampling technique was used to allow the selection of the two Zimbabwean secondary schools, selecting individual participants who were involved in the restorative justice approach to addressing student indiscipline.

The two schools I sampled were based on the conditions that (1) one was a government secondary school, a day secondary school and practicing undocumented restorative justice approach, and (2) the second was an independent college practicing a manualized western oriented restorative justice approach and had received training on the implementation of restorative justice approach.

In the two secondary schools, I chose people who had once been involved in the restorative justice practice directly as victims, offenders or facilitators to explore and investigated their understanding of the implementation of restorative justice. The School Head and other administrative staff provided me with data on cases of students' indiscipline, which were resolved using a restorative justice. In the case of Danda Government Secondary School, I was given disciplinary documents and logbooks to identify the participants. The participants were selected using the following categories: school administrators, teachers, parents and students who had direct experiences of cases resolved using a restorative justice.

Tables 4.1 and 4.2 are samples of participants selected from Zizi College and Danda Government Secondary School, respectively. The selection of participants was informed by documents made available to me by the administrators. The composition of the participants consisted of both female and male participants; this reflected gender sensitivity. As Raye (2004) asserts, the values and practices of restorative justice are deeply rooted in indigenous and feminine experiences and contexts. Thus, in the generated data, the voices of females and males were included. The purposive sampling technique was used for selection of the participants with an understanding of how the restorative justice approach was implemented in the two Zimbabwean secondary schools. McNeill and Chapman (2005) define purposive sampling as when

a researcher selected a group or place to study because it was known to be rich with the required information. However, Reeves (2000) postulated that when sampling the central issue was the trade-off between the number of cases, for instance, settings, individuals, actions, activities selected, and the breadth of study as opposed to the depth of study or the time I had to generate a detailed, thick described account of the phenomenon under investigation. The Zimbabwean non-governmental schools were known to have formally adopted the restorative justice system from the Western world. The non- governmental schools used the restorative justice to deal with cases of students' indiscipline in their schools, so I had to select them for my study. I selected multiple participants who had experienced restorative justice in dealing with students' indiscipline. At Zizi College, the school head and the guidance and counselling teacher assisted me in identifying the participants. It was difficult for the administrators to provide me with the school logbook and disciplinary documents. The community at Zizi College was too sensitive to privacy and their reputation. The school head acted as a proxy in my endeavor to select the participants. Parents with children who had been involved in restorative justice practices were contacted but they gave a variety of reasons for not participating in the study. In this regard, I managed to get hold of three parents of students who were once involved in a restorative justice practice and they signed the consent letters to authorize their children to participate in my study. For the parents, only one parent agreed to participate in my study. The selection of participants in the private secondary school to participate in the concept of student indiscipline was a challenge. The private boarding school was characterized by secretiveness. The community was conscious of their rights. The school head was cautious and approached the students and parents for the study. To overcome this, I explained the purpose of my study and provided full identification. After these challenges, I managed to carry out my studies. My movement within the boarding school was restricted and I always sought permission from the school head who provided me with a companion.

At Danda Government Secondary School the deputy headmaster and senior teachers assisted me in purposive sampling by providing the names of students who were

involved in the restorative justice in resolving their cases of indiscipline. I used the disciplinary logbook, guidance and counselling file to select participants. In this school, the advantage was that most parents/guardians were local people. For the selected students I managed to physically hand over consent letters for their children to participate in my study. The teachers were willing to participate because they regarded the study as an opportunity to evaluate and make their voices heard on the implementation of restorative justice in dealing with students' indiscipline.

The school authorities referred me to students and parents who had been involved in addressing student indiscipline using restorative justice. The criteria used in sampling included where to observe, when, who to talk to, what to ask, what to record and how to do this (Hammersley & Atkinson, 2009).

The images of student indiscipline in the literature about student indiscipline in Zimbabwean secondary schools might be distorted. In addition, literature about addressing student indiscipline using restorative justice is distorted by political pronouncements and international biases. The public in Zimbabwe had mixed criticisms on the employment of the restorative justice as an alternative disciplinary measure. It was difficult to conduct fieldwork round the clock and to some degree of time sampling had to be done. The sampling of time, in my study, I looked at the years 2013- 2017.

Table 4. 1: Biographical Information of Participants at Zizi College

Pseudonyms	Designation	Race	Gender	Relevance to the study
Mrs. Fiona	School Head	White	Female	Current school head of Zizi College and administers discipline, policy implementation
Mrs. Matura	Former School Head	Black	Female	Pioneer of restorative justice practices in Zimbabwean school
Mrs. Mazivei	Deputy School Head	Black	Female	Pioneer of restorative justice practices in Zimbabwe
Mrs. Margaret	Nursing Sister	Black	Female	Involved in restorative justice practice

				in a labor dispute resolution
Mrs. Christine	Senior lady, Guidance and Counseling Teacher	Black	Female	Trained to implement restorative justice approach as a counselling strategy
Mr. Choto	Sports Teacher	Black	Male	Implemented restorative approach in dealing misconduct of athletes
Mrs. Shoorai	Senior Teacher, House Parent ²⁵	Black	Female	Involved in resolving students' misconduct in house ²⁶ and trained to facilitate restorative justice practices.
Mr. Banda	Senior Teacher	Black	Male	Involved in dealing with indiscipline as part of administrators, introduced formally to restorative justice
Ms. Makanga	Teacher, House Parent	Black	Female	Teacher involved in restorative justice approach, facilitator of restorative justice in the house
Ms. Charamba	Teacher, House Parent	Black	Female	Facilitator and she is involved in the implementation of restorative justice approach in the houses.
Mrs. Mandireva	Teacher, House Parent	Black	Female	She had an experience of implementing restorative justice approach to her child
Ms. VaChihera	Parent ²⁷	Black	Female	Involved in restorative justice
Tomu	Student	Black	Male	Involved in restorative justice approach

²⁵ A teacher in charge of halls of residence

²⁶ Halls of residences

²⁷ Biological parent, guardian, surrogate parent and care giver

				ic e
Ngoni	Student	Black	Male	Involved in restorative justice approach
Nhamo	Student	Black		Involved in restorative justice approach

Table 4. 2: Biographical Information of Participants at Danda government Secondary School

Pseudonyms	Designation	Race	Gender	Relevance to the study
Mr. Kamba	School Head	Black	Male	Policy implementer
Mr. Chirandu	Deputy School Head	Black	male	Facilitator of restorative justice approach
Mr. Gono	Senior master	Black	Male	Facilitator of restorative justice approach
Mrs. Choruma	Senior lady	Black	Female	Facilitator of restorative justice approach
Ms. manyawi	Teacher	Black	Female	Involved in restorative justice approach
Ms. Ester	Practical Teacher	Black	Female	Involved in restorative justice approach
Mr. Tavarwisa	Teacher, Owner of dormitories	Black	Male	Owner of self-styled dormitories
Mr. Howard	Teacher	Black	Male	Facilitator of restorative justice approach
Ms. Dube	Teacher	Black	Female	Involved in restorative justice approach
Ms. Chipo	Teacher	Black	Female	Involved in restorative justice approach
Mr. Gotora	Guidance and Counselling teacher	Black	Male	Facilitator of restorative justice approach, counsellor
Maonei	Student	Black	Female	With a case resolved using restorative justice approach

Burah	Student	Black	Male	With a case resolved using restorative justice approach
Nicole	Student	Black	Female	With a case resolved using restorative justice approach
Mareve	Student	Black	Male	With a case resolved using restorative justice approach
Panashe	Student	Black	Male	With a case resolved using restorative justice approach
Chando	Student	Black	Male	With a case resolved using restorative justice approach
Talent	Student	Black	Male	With a case resolved using restorative justice approach
Convenience	Student	Black	Female	With a case resolved using restorative justice approach
Grace	Student	Black	Female	With a case resolved using restorative justice approach
Yanai	Student	Black	Female	With a case resolved using restorative justice approach
Tineyi	Student	Black	Male	With a case resolved using restorative justice approach
Tami	Student	Black	Male	With a case resolved using restorative justice approach

4.8 Ethical issues

Ethical issues address issues of participant protection against any harm and respect of participants. In this study I upheld ethical standards of doing research as informed by the framework of four ethical pillars: authority, confidentiality and anonymity, informed consent, and right of withdrawal (Beauchamp & Childless, 2001). The framework of the four ethical pillars indicates that there is a direct relationship between the four pillars and ethical issues in a research. This is explained through the framework of pillars of ethics in Figure 4.1.

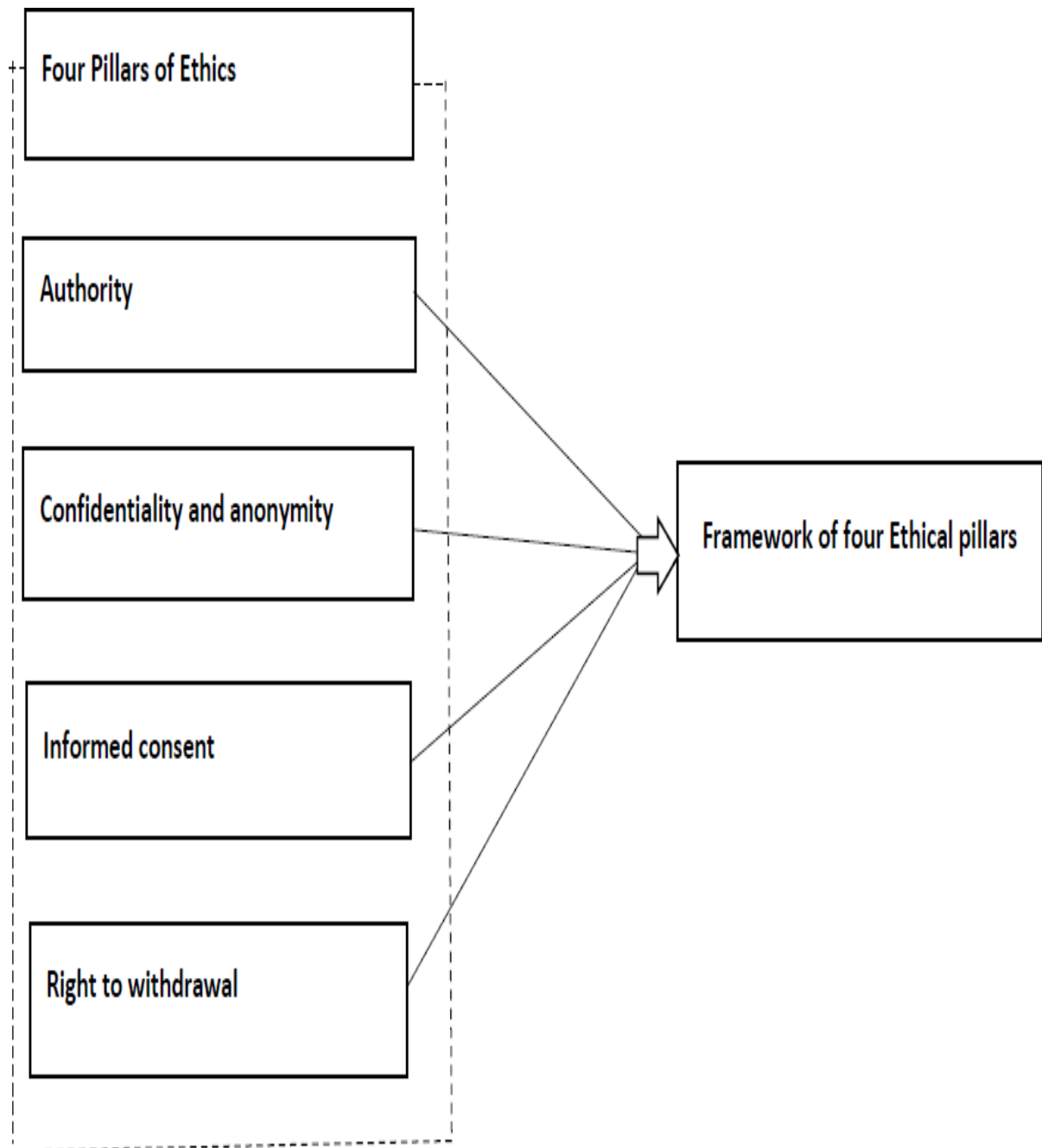


Figure 4. 1: Framework of Four Ethical Pillars Model

Source: Author's own

Thus, during data collection, the participants were respected (Creswell, 2007). Leedy and Ormrod (2005) propound that researchers should not expose the research participants to unnecessary harm. In my study, the two cases were a private secondary school and a public government secondary school. I avoided passing comments that denigrated any school but instead, I respected them as they were.

I secured permission from all the authorities as I was about to begin my data generation process (Mulford, 2003). The advantages of a good 'entrée' in the field was that I gained access to important resources available at the school, such as policy documents, disciplinary log books, and training manuals, and was also able to gain access to cell phone contacts of parents from the school cell phone directory (Oberhuber & Krzyzanowski, 2008).

As part of ethical issues, I sought informed consent from participants. The informed consent was sought from the following categories of participants as illustrated in the Appendices, that is, school heads (B1), administrators (B2), teachers (B3), parents (B4), parents -/- guardians of students (B5), and students (B6), respectively. I personally posted the consents forms to the administrators, teachers and students. However, for the guardians-/- parents I sent the informed consents to them with the students and I followed-up with phone calls to verify that they consented.

The participants were given authority to decide freely whether to participate in the research study (Beauchamp & Childress, 2001). The participants were free from influence or coercion. I obtained written informed consent and assured the participants that non-participation or withdrawal from participation could occur without adverse consequences for the participants.

The research sought informed consent from the participants. Weinbaum, Landree, Blumethal Piquado and Gutierrez (2019, p.19) postulate that informed consent is when "participants must voluntarily agree to participate in research, without pressure from financial gain or other coercion and their agreement must include an understanding of research and specific actions must be taken by researchers and their institutions to protect the participants". The informed consent form was in the language the participants understood and comprehended. I used English language for the categories of participants such as school-heads, administrators and teachers. However, for the guardians / parents of students I translated the English version into

Shona language which was their indigenous language (see Appendices B4 and B5). The students' informed consent was given by adults who were the students' parents/guardians/ caregivers. The informed consents were translated into Shona (see Appendices B5 and B6).

Leedy and Ormrod (2005) stated that it is crucial to adhere to the principles of participant anonymity and participant confidentiality when studying sensitive issues. Students' indiscipline is a sensitive issue that can destroy reputations of schools, teachers, parents and students. Nespor, (2000), Pearson, Albon and Hubball (2015) and Walford (2005) agree that researchers should uphold the ethical obligation of participants. In my study, indiscipline and addressing indiscipline might have had some damaging effect on the learner and re-victimized the learner as he/she described the event. In some cases, restorative justice practices were also done incorrectly. Knowing that in my study, some participants were victims and others were offenders, but they no longer wanted to be associated with such unwanted behaviour, I sought the help of school counsellors to assist me with those affected students during the data generation process.

In my study, some of my participants were teenagers and their consent forms were signed by their guardians/caregivers/parents or relatives. Flick (2009) supports the view that young children including students are referred to as vulnerable people who need another person to endorse their informed consent, such as the children's parents, family members or another legally recognized person. It was mandatory before involving the identified students to seek permission from their parents. I used letters that had a brief description of my study (see Appendix B.5) with the caption in vernacular that is [Shona]: "Kupa umboo mazvokuda vapi veumboo vane mukana kuzviburitsa mutsvagurudzo pasina mviromviro yazvo." ²⁸. The participants were free to withdraw from the research at any time without any consequences to them. The caption indicated that the students were at liberty to discontinue their

²⁸ Participation is voluntary and the participants are free to withdraw from participation without negative consequences.

participation in the study at any time. However, this was a challenge at the private boarding school where parents were not located nearby. In that regard, I upheld their rights by not engaging them in my study and engaged only a few for whom I managed to seek consent from their parents/ guardians.

In the application of restorative justice in dealing with student's indiscipline, teachers were not legal practitioners and sometimes they handled criminal cases and took them lightly. As a researcher, I had to adhere to confidentiality and kept anonymity of the participants who gave the information. Teachers and administrators, as office bearers, wanted to protect their jobs and integrity. The learners might have found this research an ideal platform to report their teachers who used corporal punishment that was an outlawed practice in Zimbabwe. The phenomenon of students' indiscipline in schools entailed some cases that incriminated the perpetrators and even the people who adjudicated the case, such as cases of drugs, marijuana, and stealing. Weinbaum, et.al, (2019) state that privacy and confidentiality apply to research that uses human participants. I used anonymity in protecting the participant information. I de-identified personal data, encrypting it (along with codes used to link identities (pseudonyms) (Weinbaum, et. al., 2019). As Gaillard-Thurston (2012, p. 64) points out, a researcher must plan how to respond ethically if a participant discloses something in the interview that should be reported to "the police, for example, if one of them had been harmed or was in danger and did not want to tell anyone".

The challenge was that teachers and parents wanted to know what the students said to protect their reputation and school reputation. I faced a lot of censorship in the secondary schools. I reduced this challenge by explaining to them the purpose of my study.

The parents and other participants wanted a more detailed explanation of my study while others were ecstatic and pre-empted their experiences without proper following of interview questions. To improve this, I tried to make the sessions formal and asked a question and waited for the response. The inaccessibility of parents from one secondary school was a limitation in my study.

4.9 Data Collection Methods

The data collected in this study was related to the exploration of the implementation of restorative justice in dealing with students' indiscipline in two Zimbabwean secondary school contexts. As already discussed in section 4.3 of this chapter, this study adopted a qualitative approach that was naturally directed to collect qualitative data. This data type is a deep and rich method to provide a comprehensive understanding of a case or cases under study. The case study methods allowed me to collect qualitative data from multiple sources through the multiple case study method (Crowe, et al., 2011). These methods are individual interviews, focus group discussions, documentary analysis and observation method which I now turn to discuss one after the other.

4.9.1 Semi -structured Individual interviews

I interviewed individual participants' face-to-face using semi-structured interview questions. Harrison, Birks, Franklin, and Mills (2017) argued that interaction between participants and researchers is required to generate data because it is an indication of a researcher's degree of connection to and being immersed in the field. The individual interviews were the main source of data collection in the study. The participants were free to express their feelings and emotions about the implementation of restorative justice practices in addressing students' indiscipline. Individual interviews allowed me to probe further on participants' understandings and experiences on the implementation of the restorative justice in dealing with students' indiscipline, as well as being privy to observing the body language of participants. The semi-structured individual interviews were used to gather data from parents, teachers, and students who had some experiences of using restorative justice in addressing students' indiscipline in the private and public secondary schools.

I used semi-structured interviews because interviews provide insight into articulating and explaining everyday social life. Students' indiscipline takes place in everyday social life in secondary schools. I tried to use probing as a technique to find out more about the phenomenon.

4.9.2 Focus Group discussions

A focus group discussion is a form of the qualitative method employed to solicit data in a small group format from participants who have agreed to deliberate on a topic of interest (Birmingham & Wilkinson, 2003). In a focus group, the group member interaction was productive in widening the range of responses and activating forgotten details of experiences and understanding amongst the participants. The focus group discussion was used as a tool to generate data on the participants' understanding of the use of the restorative justice in Zimbabwean secondary schools.

The focus groups were separated as follows: one focus group for students and one focus group for teachers. A focus group discussion is a well thought of informal discussion in which a chain of ideas is captured through informative dialogue (Birmingham & Wilkinson, 2003). It is an interesting and economical instrument of data collection. I made audio-recordings in group discussions about addressing student indiscipline using restorative justice. I solicited data through intra-group interaction (Bloor & Wood, 2006).

4.9.3 Document analysis

McCulloch (2011) defines a document as a record of an event or process. Denzin (1989) views document analysis as the analysis of textual documents such as media reports, legislation and/or graphics documents in the form of maps and photographs. I used the disciplinary book and file to extract information about student indiscipline and incidents of implementation of a restorative justice to address students' indiscipline. The documents from schools can provide valuable information about the context and culture of the school (Fitzgerald, 2012). The documentary analysis provided insights into how messages, language, and discourses were represented by

the participants being studied (Denzin, 1989). Document analysis was employed as a means of identifying interviewees and focus groups participants. The document analysis helped me in the selection of participants. The documents provided school policy and government policy guidelines on disciplinary measures. The documentary data provided me with important background information to the study and provided a bird's eye view of my area of study. I found that using any items and terms related to the topic resulted in several hits which were too many to retrieve the needed data. I found it important to make search terms as specific as possible and used the date restrictions to limit the number of documents (Tight,2019).

The ethical issues were considered in the use of document analysis. The most important ethical consideration I regarded was on the analysis of documents. I did not place the authors in an unfavorable position by offering an offending and derogatory analysis (Tight, 2019). I was aware of the issues involved, that is, restorative justice and students' indiscipline, and the way I contextualized, and presented the analysis and considered ethical aspects of my study.

The documents were selected as sources of data. The documents selected were documents between the years 2015 and 2017, a reading list on restorative justice, books on the schools' shelves on restorative justice, letters on restorative justice and the diaries on restorative justice (Tight, 2019).

4.9.4 Observation method

Denzin (1989, pp.157-158) defines observation as “a field strategy that simultaneously combines document analysis, interviewing of respondents and informants, direct participation and observation and introspection.” The selection of data collection methods was in accordance with multiple case studies. The multiple data collection methods are a key feature of multiple cases study design. In my study, the participants said what they did in their contexts as they applied restorative justice to address cases of students' indiscipline. Hammersley (2006, p.12) postulates that “fairly lengthy contact, through participant observation in relevant settings and/or

through relatively open-ended interviews designed to understand people's perspectives, perhaps complemented by the study of various sorts of documents official, publicly available or personal." Yin (2014) sees the use of multiple sources of evidence as the most recommended way when doing a case study research. The multiple sources of evidence allow triangulation of sources of data to give credibility of the information collected. Furthermore, multiple sources of evidence in a case study research allows a researcher to address a wide range of historical and behavioural issues. These were the primary sources of data for my multiple cases study research (Denzin & Lincoln, 2005; Gomm, 2008).

4.10 Gaining access

The complex and difficult moment was to move from a research proposal to the actualization of the research process. Miller and Bell (2002) postulate that in the process of transition from written research proposal to operationalizing research plan which may not have been submitted to a research committee, a researcher experiences a plethora of problems related to access and encounters ethical dilemmas. Similarly, Cohen, et al., (2018) assert that gaining access and being accepted is a complex process. I devised a route of accessing rich sources of data.

My research study involved two Zimbabwean secondary schools. Flick (2009) points out that it is complicated to do research in institutions because of their protocols. I used a multistage sampling drawing one sample from another (McNeill & Chapman, 2005). The first stage was selecting Zimbabwe as a country. I looked at the two categories of schools in Zimbabwe which, according to responsible authorities, are government and non- government schools (Education Amendment Bill, 2016, p.9). Then I drew two educational authorities - government and non-government (independent trustees). I approached the governing boards for permission. Taylor, Bogdan, and DeVault (2016) point out that researchers usually gain access to institutions by acquiring permission from those in charge. These people are referred to as gatekeepers (Burgess, 1991; Rossman & Rallis, 2012; Taylor, Bogdan, & DeVault, 2016). Gwirayi and Shumba (2011) confirm that permission should be

sought first from the gatekeepers. Cohen et al., (2018) define authorities as people who control access to an institution. Flick (2009) maintains that the authorities are related to the people or institutions and act as a participant with powers to authorize. However, a gatekeeper is someone who gives access to other participants but is a person or institution that would not necessarily actually take part in a study by being interviewed themselves.

In Zimbabwe, the schools are governed by the Ministry of Primary and Secondary Education, (Zimbabwe Education Act, 1987). The process of getting into a setting involved a process of managing my identity and protecting my image that maximized my chances of gaining access (Taylor, et al.,2016). I first obtained a permission letter of support and cooperation from the Permanent Secretary for the Ministry of Primary and Secondary Education in Zimbabwe (see Appendix A.2). This was in line with the observation of Taylor, et al., (2016) that participants may require written consent of support and cooperation from the organization that researchers want to study, and they would want to know what researchers say to obtain access. I submitted my proposal and research instruments for the gatekeeper. The gatekeepers also requested a report on my findings concerning the understandings of implementation of the restorative justice by teachers, administrators, parents, and students. Taylor, et al., (2016, p.45) say “when negotiating access, most observers are only prepared to provide gatekeepers with a very general report, a report so general that no one can be identified.” After I secured the first level of gatekeeper’s permission (see Appendix 2), I forwarded my written proposal to the University of KwaZulu-Natal’s Ethical Committee for approval. The head office gave me written consent that I used to secure an ethical clearance letter from UKZN Ethical Clearance Committee (see Appendix A.1).

I went to the two provincial offices in Zimbabwe and applied for permission to access their secondary schools and permission was granted (see Appendices A.3 & A. 4). After securing provincial consents, I went to the two district offices where a written consent was granted (see Appendices A.5 & A.6). Finally, I visited the respective two Zimbabwean secondary schools and the headmasters granted permission (see

Appendix A.7). In the case of students who were participants, I sought parental/guardian consent before they participated in the study (see Appendix B.5). I obtained them; however, the challenge was in the boarding private secondary school. The parents and guardians were far away so they were difficult to access. Because of this limitation, I used the students with available parents and guardians as participants. The participants also had to sign written consent letters before the carrying out of the research (see Appendices B.6 & B.4). Flick (2009) points out that a researcher makes his/her request in formal terms. That is, I had to furnish them with my research proposals, questions, methods of data collection and time needed. I also went through official oral interviews before they granted permission.

4.11 Procedures I followed in collecting data

I started by using document analysis method to gain an overview of the student indiscipline and restorative justice approach in the school. The documents gave examples of cases where the restorative justice approach was implemented as a response to students' indiscipline. The documents informed how the restorative justice approach was implemented in the school in a more natural setting that gave a portrayal of the true picture of the practice.

I conducted focus group discussions where participants discussed some issues related to the students' indiscipline and implementation of the restorative justice approach to address student indiscipline. I took notes as the participants responded to questions and discussed the topical issues.

Semi-structured individual interviews were used to generate data. I had face-to-face discussions with the participants. I asked questions and the participants responded. I wrote the responses and voice recorded the interview sessions. In most cases the interview sessions lasted about forty-five minutes or more depending on the knowledge of the participants. I used some follow-up questions to gain more clarity from the participants.

Observation methods run concurrently with other methods of data generation employed. During focus group discussion and interviews I generated data using observation methods. I observed behaviours of individual participants and the entire group as they deliberated the topical issues on the implementation of restorative justice approach as a response to students' indiscipline. The observation method is used to develop an overall understanding of the restorative justice approach being explored in the most objective and accurate way possible (De Walt & De Walt, 2002). For instance, in a focus group discussion the group may be conscious of their responses being monitored or may provide an answer to an unfinished case of students' indiscipline or it might be a sensitive issue. The participants might deviate from their practices in real life as they try to portray a favorable side of their narrative. I used the observation method to generate data. I noted participants' behaviour when they were not aware of it as part of the data I needed (Cargan, 2007).

4.12 Trustworthiness

Trustworthiness addresses the issues of 'transferability' (Lincoln & Guba, 1985, 1989) or 'plausibility or 'verisimilitude' as other authors call it (Goldbart & Hustler, 2005) to convince readers that the research was undertaken rigorously and the findings from such a study are authentic and worthwhile paying attention to. In this research, I was guided by four components of establishing trustworthiness in qualitative research- credibility, dependability, transferability and confirmability.

Moon, Brewer, Januchowski-Hartley, Adams and Blackman (2016, p.1) define credibility as the "degree to which the research represents the actual meanings of the research participants." I enhanced the credibility of my study through triangulation, and prolonged engagement with my participants as well as persistent observations and member checking "the most critical techniques for establishing credibility" (Lincoln and Guba 1985, p. 314). In my case, I employed triangulation, member checking and peer review as criteria to add credibility to my study.

Moon et al., (2016, p. 2) define dependability as the “consistency and reliability of the research findings and the degree to which procedures are documented, allowing someone outside the research to follow, audit, and critique the research process”. Dependability refers to the question of consistency of the research study findings. The dependability criterion is about the extent to which research findings can be replicated with similar participants in similar contexts (Merriam, 1988). In order to achieve dependability, I used detailed description of the methodology and data collection instruments such that the reader could follow the research process.

The research findings are regarded as transferrable only if they fit into new contexts and situations outside the actual study contexts. The central point was to look at the extent to which findings could be generalized. However, transferability was considered a challenge since knowledge generated by the interpretivist paradigm had limited transferability as it was usually fragmented and not unified into a coherent body (Scotland, 2012).

In my study, I enhanced transferability by giving vivid details on the research methods, school contexts and assumptions underlying my study such that the reader could formulate graphic images about the sites and how I collected data and carried out data analysis. Lincoln and Guba (1985) postulate that generalization appears when the findings are in harmony with the experiences of the individual evaluating the research and appear transferable in the eyes of the reader.

The case-to-case transfer generalization was relevant in my qualitative research (Lincoln, Lynham, & Guba, 2011). Transferability was judged by the reader of the research output. The case-to-case transfer generalization allowed me to ponder about whether, for example, replicating the same study with Christian secondary schools and councils in Zimbabwe would provide useful data on restorative justice in schools (Treharne & Riggs, 2015). However, the similarity of the participants was a limitation to the case-to-case transfer. There might exist a gap in the similarity between missionary boarding secondary schools and independent boarding secondary schools.

The confirmability criterion focuses on the question “are the findings a product of participants’ responses and not the researcher’s biases, motivations, interests, or perspectives?” (Lincoln & Guba, 1985, p.290). I generated a more transparent report which was full of excerpts from the data collected that made confirmability easier to evaluate. The individual case reports and cross-cases reports were full of evidence from the participants’ responses and I also put my input in such a clear manner that one could confirm that the report was a product of the participants' responses. Seale (1999) postulates that auditing as a technique was used to establish confirmability that made the provision of a methodological self-critical account of how the research was carried out. To make auditing possible by other researchers, I needed to archive all collected data in electronic copy, hardcopy and audios in a well-organized way according to the case-by-case, retrievable form so that it could be made available to them if the findings were challenged.

4.13 Triangulation

There are different types of triangulations these are data sources triangulation, investigator triangulation, methodologic triangulation, theoretical triangulation, data analysis triangulation and data collection instruments triangulation (Denzin, 1970). I carried out ‘research instrument triangulation’ and ‘data collection methods’ triangulation.

The process of getting assurances about the findings is called triangulation (Stake, 2006). The implication is that “each finding needs to have at least three or more confirmations and assurances that key meanings are not overlooked” (Stake, 2006, p. 33). In my findings, I used data from three or more sources so that the main meanings were not overlooked. Cohen, et al., (2018) say data collection methods in the interpretive paradigm, case studies tend to use certain data collection methods such as semi-structured interviews, observation documents, diaries, tests and open interviews. In the current study, I used semi-interviews, observations and documents research instruments.

Data sources triangulation refers to the people, time and space Fusch and Ness, (2018), the data points are inter-related and ongoing. The data sources represent the same event discovering commonalities within dissimilar settings. In the current study the data sources were the participants such as teachers, students, parents, documents and places. The settings were the two secondary schools which had different school culture and school contexts. Thurmond (2001) postulates that data sources vary depending on the times the data were collected, and the place and setting from which data were obtained. The differences in events, situations, times, places and persons were important to the study because of the possibility of revealing atypical data and the potential of identifying similar patterns, which increases confidence in the findings.

The data analysis was done in three stages. The personal transcription of raw data helped me understand my data better. As Crowe, et al., (2011) advised after I had generated volumes of text from my data, I reviewed and sorted out the voluminous and detail-rich data including coding of my data.

The data was organized and coded to allow the main issue, both derived from literature reviewed and emerging from the data set, to be easily retrieved at a later stage. I had an initial coding frame which was guided by the research questions and questions on tools to capture these issues systematically to the whole dataset (Crowe, et al., 2011). I identified similar themes and issues in the coding from my data, and I merged the data.

4.14 Member checks

Birt, Scott, Cavers, Campbell and Walter (2016) state that member checking is a method of enhancing rigour. The participants will be involved in checking and confirming the findings for credibility. Member checking entails a range of activities including returning the interview transcript to participants, a member check interview using the interview transcript or interpreted data, a member check of the focus group,

returning analyzed data and member check interview -using the analyses of single participants' data. Figure 4.2 summarizes these ways of member checks.

I returned transcribed verbatim data to the participants (Carlson, 2010; Forbat & Handerson, 2010). These were returned relatively quickly while the participants still had fresh memories' and participants added or deleted data on the transcript. Birt et.al., (2016) commend that returning transcribed verbatim transcript method of member checks is ideal for both positivist and constructivist studies. However, the study was a constructivist study, and the method used gave the participants an opportunity to reconstruct their narrative deleting extracts, they felt no longer represented their experiences. The participants even deleted narratives which they felt presented them in a negative way. This led to the next method, member check interview.

The member check interview-using the transcript (Doyle, 2007). In this method the transcript could be returned prior to the second interview. Harvey 2015 (as cited in Birt, et.al., 2016) states that the researcher can undertake analysis on an individual participant's data and emerging findings might foreground the member check interview. However, the method needed

reconsent the participants. There was additional cost for further transcribing and time to analysis. Therefore, the I did not use this method.

The member check of synthesized analyzed data (Harvey, 2015). Birt et. al., (2016) postulate that member check of synthesized analyzed data may take place a long time after data generation. The researcher may use analyzed data from the whole sample. However, the method had disadvantages such as the needing more time to do analysis before the themes were returned. The document might be long, and the language of the document was difficult for the mixed literacy communities especially in the African context. Therefore, it was not used in this study.

The member check interview using analysis of single participant's data (Birt, 2010; Harvey, 2015; Koelsch, 2013). In this method each participant received the

researcher's interpretation of their interviews data. As soon as I conducted the interview, if it was short, I gave it to the participant the same day to member check the transcript. The participant had the autonomy to add new data and delete the data they found incorrect. The interview would focus on confirmation, modification and verification of interpretation (Birt, et.al., 2016). The method was ideal for interpretive epistemology thus I was persuaded to use the member check interview -using analysis of single participant's data. The method was congruent with the constructivist epistemology in that knowledge was co-constructed. I returned the transcript and then undertook a second interview to discuss data, and this empowered participants as they had an opportunity to remove and add to their data thereby constructing new meanings (Birt, et al., 2016). This assertion fitted with the interpretivist paradigm of my study. However, the method did not fully enhance the trustworthiness of the whole data as I needed to combine the data set. In spite, of this disadvantage I used it in the study as it saved time and individual participants authenticated their transcribed data.

I used the focus group method to generate data. I used the member check focus group (Klinger, 2005). I used the focus group participants to member check the data. I used the same groups who initially participated in the generation of data. Birt, et al., (2016) postulate that the focus group may confirm or disconfirm the findings. However, whilst the member check of focus group was ideal for the interpretive paradigm of my study, it costed me in terms of time and further transcribing of the focus group discussion.

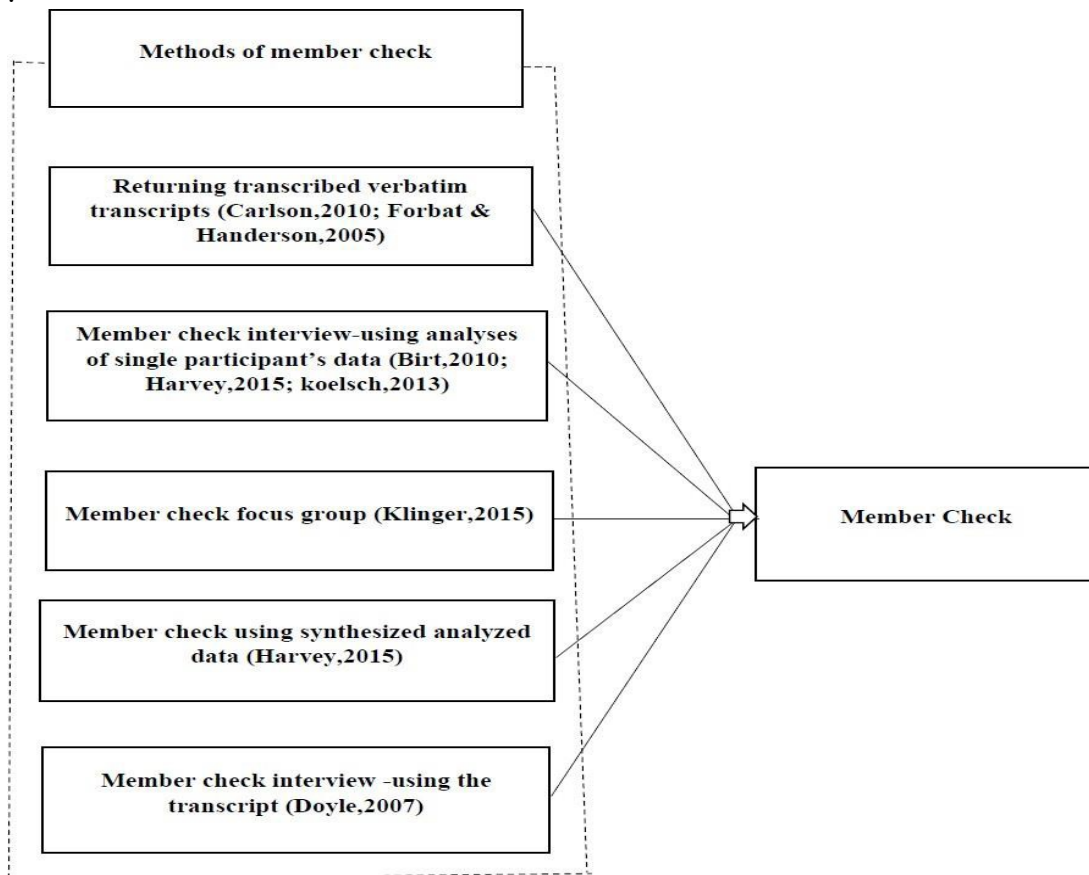


Figure 4. 2: Methods of Member Checking Model

Source: Researcher 's Own

4.15 Prolonged engagements and persistent observation

The prolonged engagement is one of the techniques for credibility of data generated through the interview method. During the interview sessions, I encouraged the participants to support their statements with examples and asked them follow-up questions (Korstjens & Moser, 2018). I studied the data from the interviews intensely to provide a deep interpretation.

I was present at the site where the study was carried out for long enough to build trust with the participants, experience the breadth of variation and overcome distortions due to the presence of a researcher in the site. I spent about a month on each site I

managed to see the range of things to be expected in such a site which enabled me to produce more credible findings.

However, it was a challenge to spend a whole month at the independent school. I gave detailed information about my study so that the community accommodated me for a month. I also spent a month at the public secondary school engaging with the participants.

4.16 Data Analysis Methods

Data analysis entails a process of making sense of data in order to organize it into information that constitutes answers to the research questions. Qualitative studies allow the use of multiple analytical tools to interrogate data and reveal the study findings. I blended the content analysis method, discourse analysis method, framework analysis and cross case analysis method to analyze data in stages.

4.16.1 Framework Analysis

A framework for data analysis is comprised of five stages: familiarization, identifying a thematic framework, indexing, charting, mapping and interpretation (Crowe, et al., 2011) The framework method assisted me to integrate different sources of data and examine emerging themes. I used the restorative justice theoretical framework in the study of participants' understanding of the implementation of restorative justice practices in dealing with students' indiscipline. I selected the framework analysis method; that is, I first provided a detailed description of each case and themes within the cases (Creswell & Poth, 2018). Then cross-cases analysis was employed in the analysis of the data collected. The cross-cases analysis was followed by a thematic analysis across the cases, as well as assertions or an interpretation of the meaning of cases (Creswell & Poth, 2018). I then created themes which resonated with the literature reviewed, either as conforming or disagreeing and considered new themes which emerged from the data.

During presentation of findings, I engaged in data analysis again. I was guided by some of the questions to interrogate my data. I also interrogated what was happening

in my study. In my endeavor to provide answers to these questions I provided extracts and excerpts from the transcribed data and documents as examples drawn from the findings. I substantiated my claims by giving evidence from transcripts.

4.16.2 Content Analysis

Content analysis is “a technique for making reliable and valid inferences from texts (other meaningful matter) to the contexts of their use” (Krippendorf, 2004, p.18). The content analysis as technique involved steps in its application. The content analysis as a research technique provided new insights, increased any understanding of restorative justice phenomenon and informed its implementation in Zimbabwean educational context

I used analytical constructs or rules of inferences to move from the text to the answers to the research questions, (Krippendorf, 2004). I used the data in textual form and the context of the study to come up with conclusions.

Hsieh and Shannon (2005) postulate that content analysis has three approaches; these were conventional, directed and summative approaches. The three approaches were used to interpret meaning from the content of the text data and thus adhere to naturalistic paradigm. I coded data into categories derived directly from the transcripts.

Hsieh and Shannon (2005) states that conventional content analysis is used with a study design whose aim is to describe a phenomenon, in this study the restorative justice approach as a response to student indiscipline. I allowed the categories and names for categories to flow from data. The data collected through interviews, document analysis, focus group and observation were read repeatedly to achieve immersion and obtain a sense of the whole (Hsieh & Shannon, 2005). In the present study, I read the data word by word to code the data by first highlighting the exact words from the data text that seemed to capture key concepts of restorative justice

approach. I then approached the text by making notes on the first impressions, thoughts and my initial analysis began.

4.16.3 Discourse Analysis

In addition to the modes of analysis mentioned thus far, data collected were analyzed using discourse analysis, a scientific analysis of participants' talk, and written language used in the research interviews (Jørgensen & Phillips, 2002). I worked with what had been said or written during interviews, exploring patterns in and across the statements and identifying the social consequences of different discursive representations of reality (Jørgensen & Phillips, 2002). I analyzed how the participants understood the addressing of student indiscipline using restorative justice in Zimbabwean secondary schools.

Discourse analysis was used to analyze data from focus group discussions, individual interviews and documents (Potter, 2009). I studied the co-text related to each response before and after other utterances in the interview transcript (Abell & Myers, 2008). The intertextual and inter-discursive relationships included links between the talk in an interview and another talk on the use of keywords or topics. The verbal discourses were transcribed and interpreted into a written discourse that carried the voices of participants.

The focus group responses were transcribed into textual materials that were analyzed using discourse analysis. In this study, the primary discourse topics contained the administrators', teachers', students' and parents' understandings on the implementation of restorative justice to address students' 'indiscipline in two Zimbabwean secondary schools. During the focus group discussions some new themes arose which constituted the secondary discourse and were culturally embellished such that I used a cultural lens. Then the analysis involved mapping thematic links that existed between primary and secondary topics at the linguistic level (Krzyzanowski, 2008) and transcended to analyses the social capital influence in the outcomes of the implementation of restorative justice sessions. Indiscipline in

schools emanated as social capital brought by students or from the school and community where the school was located (Araujo, 2005). Thus, indiscipline was culturally embellished such that in order to address it the disciplinary measure should take cognizance of cultural domains in that locale.

As the interviews contained the bulk of the data, I dedicated a significant amount of time to analysis. To bridge the gap between raw data and my research concerns, I used the coding method as suggested by Auerbach and Silverstein (2003). The assumption was that the coding process did not progress in a linear way, but it moved back and forth as the conception of the text culminated in complexity. Auerbach and Silverstein (2003) presented three phases making the text manageable, listening to what was said and developing theory. Once my transcriptions were completed, I selected the relevant texts in each interview. In the second step, I grouped the identified relevant texts into categories that expressed similar thoughts called repeating ideas. This was done first for each individual interview and the next step was for all interviews altogether. The repeated ideas were filed in one large file categorized into distinct ideas. These distinct ideas were further organized into larger groups called themes. Lastly, the themes were organized into constructs that were presented in the discussion section of this thesis. For the focus group interviews, the coding method as suggested by Auerbach and Silverstein (2003) was used. I transcribed what was said in the focus group interviews that comprised one for teachers and another for students. I made the text manageable, listened to what was said and developed a theory. I did my transcriptions and completed them; I selected the relevant texts in each focus group interview. Then I grouped the identified relevant texts into categories called repeated ideas. This was done for all focus groups. I grouped all repeated ideas into several clear ideas. The ideas were further organized into broader themes that I presented in my findings section of this thesis.

4.17 Cross–case analysis

After the data presentation, analysis and interpretation of the findings was done. There were binding concepts, themes, issues, phenomena or functional relationships that

strung the two Zimbabwean secondary school cases together and I had a duty to offer interpretation across the cases (Stake, 2006). However, the cross-cases analysis also highlighted the uniqueness of the cases of two Zimbabwean secondary schools in terms of how the unique locations and school ethos influenced participants' experiences and understanding of restorative justice practices.

During the analysis, the themes across cases that were common and that were different to all cases were examined (Creswell & Poth, 2018). The findings were related to certain activities belonging to the case and restorative justice as the quintain alike as found in the special circumstances of the cases (Stake, 2009). The study undertook to explore and investigate the understanding and experiences of the quintain restorative justice as a disciplinary measure in two Zimbabwean secondary school contexts. Each case was studied to gain an understanding of the restorative justice approach as it was carried out in the Zimbabwean context. It was supposed that the complex meanings of the restorative justice were understood and experienced differently and better because of cases of students' indiscipline and the contexts of each case (Stake, 2006). The implementation of the restorative justice in dealing with students' indiscipline was influenced by the case's socio-economic-political context. The selected Zimbabwean secondary school case had many similar attributes and had unusual features (Stake, 2006). The understanding and experiences of the restorative justice approach was subjective due to the different contexts in which it was implemented. I made assertions about the restorative justice in Zimbabwean secondary schools. I used primary and secondary evidence from case studies to demonstrate the uniformity or disparity that characterized the quintain²⁹. Stake (2006, p.40) maintains that often the quintain will appear increasingly less a coordinated system and more a loose confederation of a simple pattern and mosaic.

My research focused on understanding a restorative justice approach and explaining the quintain as it was implemented in two Zimbabwean secondary schools. An understanding of the meaning of the quintain by the two Zimbabwean secondary

²⁹ Quintain refers to a collection of categorically bounded cases

school cases was attained through careful review of the details of the cases. I scrutinized site- specific experiences of the implementation of the restorative justice to deal with cases of students' indiscipline. The assertions in a cross-cases report were the findings of the quintain (Stake, 2006). There are three tracks used in the cross-case procedure. Stake (2006) maintains that the three tracks of cross –case procedure are: track 1, track 2 and track 3. These are outlined as follows:

Track1: Emphasizing case findings. The track 1 procedure emphasized the various situations and findings of the cases. The cross-cases assertions were based on the case evidence gathered. However, case findings merged to some extent across cases and some of them around a framework of proposed multi-cases themes. The merged findings can be written up as tentative assertions in the multi-case report. This study was a step by step multi-cases report. This procedure was not ideal for my research since I intended to merge the findings.

Track 2: Merging case findings. The track 2 emphasis was to merge findings across cases (Stake, 2006). Track 2 did not preserve the contexts of the findings. Track 2 was ideal for analysts who wanted to move towards generalization. In this study, I did not intend to generalize the findings but maintained the situations of the cases.

Track 3: Providing factors for analysis. A theme or finding is a central idea having importance related to its situation (Stake, 2006). The theme was widely found in the cases, but it was contextual and should be understood in the context of the cases.

I produced a report on the findings. Creswell and Poth (2018) observe that writing a case report involves a reflexive process and it needs agents in compiling it. I compiled the report with readers in mind. In the reporting process, I included an entry vignette to provide readers with an appealing introduction to the feel of the context in which the cases took place. The introduction familiarized the readers with the main features including the rationale and research procedures and an in-depth description of the cases and their context. The themes/ issues were described drawing from additional data sources and were integrated with my own interpretations of the issues. Both

confirming and disproving evidence was presented followed by the presentations of overall assertions (Creswell & Poth, 2018).

Finally, a closing vignette provided the reader with a final experience. Stake (1995) argues that the gist of the closing vignette is a way of cautioning the reader to the specific context, reminding the reader that the author wanted to close on an experiential note, and that the report was just the author's account of a complex case (Creswell & Poth, 2018).

4.18 Summary

This chapter justified the use of interpretivist qualitative approaches and multiple cases studies to do this research on the school administrators', teachers', students', and parents' understandings and experiences of the implementation of restorative justice practices in dealing with students' indiscipline in two Zimbabwean secondary schools. The multiple cases studies enabled me to study the individuals over a period within a case/school and to experience and understand the implementation of the restorative justice approach in dealing with students' indiscipline. The data analysis methods were discussed, and a data presentation road map was provided. Data trustworthiness and rigour was enhanced through member checks, prolonged engagement and persistent observation. Data was analyzed into findings through a variety of data analysis methods which are discussed in the next chapter.

CHAPTER 5: CASE BY CASE PRESENTATION OF DATA AND FINDINGS

5.1 Introduction

The previous chapter discussed the research methodology including the paradigm, approach, design and methods of collecting and analyzing data. In this chapter, I present, analysis and discuss findings. The findings discussed here constitutes answers to the research questions of this study that were raised in section 1.5.4 of the introductory chapter of study. These are rewritten in this section for easy reference.

(1) What are teachers', administrators', parents' and students' understandings of student indiscipline? (2) What are teachers', administrators', parents' and students' understandings of restorative justice? (3) How do participants of this study contextualize the relevance of the restorative justice within the Zimbabwean context? (4) How do teachers, administrators and parents implement restorative justice in response to students' indiscipline? (5) Why restorative justice is implemented the way it is? This chapter 5 begins with a description of the two cases used in the study, then presentation of findings concurrently from the document analysis findings, interview findings, focus group findings and observation findings.

5.2 Case 1: Zizi College

Zizi College is one of the epitomes of upmarket schools in Zimbabwe. It is a non-government secondary school in Zimbabwe. Zizi College is one of the pioneers to formally adopt restorative justice in response to students' indiscipline. It is an elite private boarding secondary school. In Zimbabwe, such schools characteristically charge high fees for provision of quality education (Kanyongo, 2005). The school community has international exposure beyond the boundaries of Zimbabwe in both sporting and academic activities. The school quest to prepare students for educational advancement in international universities and job markets. The schoolwork in a peri-urban -farming area of Zimbabwe. This context in which schoolwork's is characterized with a complex milieu.

The students at Zizi College come from more affluent high class and middle-class families (Bista & Cosstick, 2005). Also, the children of foreign dignitaries attend Zizi College. Some children attending Zizi College are the “left behind”, meaning that their parents are working in the diaspora in many countries (Filippa, Cronje, & Ferns, 2013). The students were conscious of their rights. The school is in a secluded farming area but largely in contact with the outside world through exchange programs, tours, visits, internet and other platforms. In terms of physical contact students are in a secluded area. In terms of the cultural practices, it is a multicultural centre isolated from the communities around the school. Zizi College was a cultural island in Zimbabwe. Therefore, the diverse types of student indiscipline experienced represented the entire Zimbabwean area and some international types. The college experienced some cases of indiscipline related to children from rich family backgrounds. The Zizi College situation and contexts represented private boarding secondary schools in Zimbabwe

The Zizi College community received training on how to the implement restorative justice courtesy of an Australian organization. O’Connell says a team from Australia comprised of Flops Lewis, Lyn Doppler and Lesley Oliver came to Zimbabwe and trained several independent schools in Zimbabwe about the implementation of restorative justice (2012). The programme was rolled out in 2012. The administrators, senior teachers, and responsible authorities were trained on the Eurocentric perspective of restorative justice. The Zizi College as a case was rich in information on the implementation of restorative justice. The Zizi College community context was very crucial in understanding the implementation of restorative justice from the Eurocentric perspective.

5.2.1 Students’ indiscipline the context of Zizi College

A range of levels of constructs of what is students’ indiscipline by Zizi College. The responses answer the research question 1. What are teachers’, administrators’, parents’ and students’ understanding of students’ indiscipline? The Zizi College

community have multiple constructs of understandings with regards to students' indiscipline.

Mrs Fiona, a white incumbent school head of Zizi College, described students' indiscipline as antisocial behaviour such as bullying, lack of respect of authority, lack of respect for themselves, their bodies, lack of purpose and lack of self-motivation. (Administrator Interview, July 7, 2017). The understanding of students' indiscipline is that it is antisocial behavior that disrupts the social glue of the school.

In addition, Mrs Matura, a former school head at Zizi College, the pioneer school head in the implementation of restorative justice in Zimbabwean secondary schools and a beneficiary of the 2012 restorative justice training programme said:

Student's indiscipline is part of growing up, the time of knowing it all. It is a process of child development. We call it indiscipline because we are adults. The statements like 'I have been there before/I walked the road before' are statements that confirm that there is such a developmental stage in one's life. (Administrator Interview, July 4, 2017)

The level of interpretation of students' indiscipline implies that students' indiscipline was normal and part of events or acts that shape a child as he/she grew up. Mrs Matura's elaboration implies that as people reflect upon their lives, they see some hallmarks of students' indiscipline punctuated part of their growing ups.

Mrs Mazivei, a deputy school head, also understood students' indiscipline as "a natural thing, even adults they also got involved in indiscipline. Students are also human beings like us adults at one point of life or others become indiscipline. It is normal in every school, be it primary or secondary or tertiary education, to experience cases of students 'indiscipline.'" (Administrator Interview, July 5, 2017). Mrs Mazivei understood that indiscipline did not have an age limit however, students' indiscipline focuses on those acts committed by students as even adults committed indiscipline, but it is often observed in students. Another challenge is that the word student is broad

even adults can be students. Therefore, who is a student in reference in this interpretation.

Mrs Christine, views students' indiscipline as students' deviation from the norm (Teacher Interview, July 5, 2017). The understanding of students' indiscipline included a controversial term, norm. The norms differ from society to society. What is considered norm from one society is not norm from another. Zizi College is an extremely heterogeneous society constituted students from different social backgrounds. The students are having sets of norms and values which compete with the for-example respect and obedience. The administrators and teachers at Zizi College understood students' indiscipline as in different ways.

The parents of Zizi College described students' indiscipline as unethical behaviour. For instance, Mrs VaChihera said that:

In my understanding student's indiscipline is when a child is doing things knowing they are wrong. They are not cultured in the way that once somebody tells them to stop, they do not obey. It is unacceptable behaviour (Parent Interview, July 10, 2017)

The parents' understanding of students' indiscipline is that it is behavior displayed by someone not cultured and immoral. The understanding of students' indiscipline is through cultural lens.

Students held similar views of student indiscipline to parents as illustrated in Tomu', a senior student at Zizi College, described student indiscipline as "when a student is behaving in a certain unwanted manner, which is not acceptable in the school "(Student Interview, July 5, 2017). The students view students' indiscipline as unwanted behavior by the school and society at large. The Zizi College participants' understandings of students' indiscipline varies from antisocial, part of growing up, immoral behavior and behavior against the culture. Therefore, there is no unanimous conception of the term students' indiscipline.

In the list of students' indiscipline, the Zizi College participants point to the destruction of school property, immoral behavior, deviant behavior, aggression, drug and alcohol abuse, sexual abuse among peers, physical abuse of teachers, smoking, stealing, fighting, rudeness, tardiness in class and halls of residences, disrespect of authority, talking in class and chapel, disturbing classes, use of abusive languages and cyber bullying.

Cases of student indiscipline at Zizi College exemplified are benchmarked on school policies, rules and regulations such as disobedience to school authority, wearing jewelry, not wearing school uniforms, not tucking in shirts, removing furniture from rooms, damaging furniture, graffiti, being in the garden area and out of bounds areas, noise in library and school administration, bringing in unsanctioned visitors, and not following pathways (Document Analysis, July 4, 2017). The other category of students misbehaviour that emerged was malicious damage to school resources such as mutilating books/lost books, breaking of furniture, windowpanes and writing on walls (Document Analysis, July 4, 2017). The list of students' indiscipline from school rules and regulations documents were the felt cases of students' indiscipline. This is secondary data. The actual cases of students' indiscipline are from the primary sources of data the participants.

The cases of students' indiscipline related to poor habits such as bullying, possession/drinking alcohol, possession/smoking tobacco, and drug abuse, possession of weapons and stealing (Document Analysis, July 4, 2017). The findings from documents indicated a plethora of documented cases of student indiscipline at Zizi College. The documents acted as blueprints for students' indiscipline and they portrayed the school's general institutional understanding of cases of indiscipline. The documents provided the fundamental grounds of cases of indiscipline as they are enshrined in school ordinances.

Zizi College's Ordinance number 17 states that love affairs between students, students and members of community, and students and teachers will not be tolerated at all. (Document Analysis, July 4, 2017). Mrs Matura identified the following cases

of indiscipline such as lack of respect during divine services in Chapel and lack of respect in the dining hall. (Administrator Interview, July 4, 2017).

Mrs Fiona identified bullying, stealing, drinking alcohol/beer and drug abuse as common cases of students' indiscipline (Administrator Interview, July 7, 2017). In addition, the teachers at Zizi College agreed that some common cases of students' indiscipline were drug abuse, theft, disrespect, being rowdy and alcohol abuse (Teacher Focus Group, July 6, 2017). Mrs Matura commented that bullying was one of the serious students' indiscipline prevalent at Zizi College (Administrator Interview, July 4, 2017). In addition, Ms. Charamba identified that quarrels and theft were the most common cases of students' indiscipline at Zizi College (Teacher Interview, July 6, 2017), whereas Mrs Mazivei. The deputy headmistress identified not writing schoolwork, speaking in the vernacular language outside Shona lessons, cyber- bullying, and stealing. (Administrator Interview, July 5, 2017). The list from participants are similar and different, this is indicated that there are various cases of students' indiscipline.

The multiple lists which are similar and different implies that there are multiple understandings of students' indiscipline within Zizi college.

5.2.2 Understanding of restorative justice at Zizi College

The administrators' understandings of restorative justice were diverse which are conflicting and complementary. The administrators interpreted the Zizi College 's policy on Child Protection Policy differently. The policy direct school authorities to "take possible steps that ensure the protection of those children who of any concern" (Document Analysis, July 4, 2017). The construct of restorative justice from the document indicated that restorative justice a when the school authorities ensure protection victims. This excerpt presents some elements of restorative justice that is victimology. However, the participants revealed mixed or multiple understandings of what restorative justice entails as drawn data exemplified the excerpts provided below.

In bringing up an understanding of the concept of restorative justice as a millennium movement that advocated a humanistic approach to transforming humanity Mrs Mazivei said:

Restorative justice was a 21st century way of addressing problems in a humane way with the hope of changing the person from within. It was an approach that appealed to the individual's reasoning (Administrator Interview, July 5, 2017).

The teachers concur that restorative justice an emerging approach of dealing with indiscipline issues. One of the teachers expressed this as follows:

restorative justice is something new phenomenon in us we never grew up practicing it, something new, a phenomenon which we never grew up practicing, a totally new concept which crept up on us well after starting our teaching careers (Teachers 'Focus Group Discussion, July 7, 2017).

Some participants understood restorative justice as conflict resolving strategy. For instance, Mrs Fiona, the school head, and expressed that:

This is a way of trying to resolve issues between complainant and offender amicably without employing some form of punishment. It was used to resolve employee issues such as job disputes and it restored relationships. There is no prescriptive way of dealing with a departure from the norm. You need to understand the person who has behaved in that way, to find out where they are coming from and why they think like that. Restorative justice is not prescriptive. It gives a person a chance to find out the thinking behind the behaviour of another person. As you discuss you find out that the person has done wrong. The person will say sorry and understand that such behaviour must be corrected. Restorative justice comes out after you find out

why and where the thinking was (Administrator Interview, July 7, 2017) (Administrator Interview, July 7, 2017).

To some participants, restorative justice was a Christian approach to correcting in discipline. For example, Mrs Matura used the biblical analogy to explain her understanding of the restorative justice. She said:

as when your brother sins against you, go and tell him the fault between you and him alone and if he hears you have gained your brother, and you are made aware of the consequences of your behaviour (Matthew 18:15) (Administrator Interview, July 4, 2017). She further used the analogy of the Genesis dysfunctional family relationships and claimed that she understood the restoration of relationships in the Bible as a practice of restorative justice (Administrator Interview, July 4, 2017).

Other participants like Mr. Choto described restorative justice as blended counselling, criminal justice and psychology approach to correct behaviour. He said in the following excerpt:

The use of an amalgamation of disciplines measures like counselling, criminal justice, the psychology that has come on board to help students. It is a way of repairing damages and relationships. When students do something wrong, we want to find out what caused the students to behave in such a way. We want the students to be responsible for their behaviour (Teacher's Interview, July 6, 2018).

In addition, Nhamo understood:

Restorative justice is when you identify someone at fault. Instead of physically reprimanding them, you sit down with the person and identify the problem. Then talk about it. We educate the person about the action they have done to the other person and others (Student Interview, July 5, 2017).

The student understood restorative justice as the action of responding to students' indiscipline.

With regards to Zizi College's understanding of restorative justice, the data revealed that the restorative justice was understood as a contemporary movement used to solve problems in a dignified manner. In addition, restorative justice practice was explained as an approach implemented to resolve conflicts between offenders and victims. Furthermore, the findings indicated that the understanding of restorative justice was not prescriptive, and it involved dialogue amongst the teachers, administrators, parents and students. The terms victim, offender, and resolutions that satisfy an individual were used to explain restorative justice.

The Zizi College community has multiple understanding of restorative justice, but they all are complementing each other. With regards to supporting documents on the implementation of restorative justice Mrs Fiona said:

No legal documents. They used the Australian one. I would use the Bible, the Matthew 18:15 principle. Its ministry directive is that there should be no punishment and if you want to expel a student you must take these reasons to ministry or you can allow the child to attend another school. It is still being developed by house parents and senior parents (Administrator Interview, July 7, 2017).

In addition, Mrs Mazivei reiterated that there was:

No legal framework but the Constitution and government say no to corporal punishment, so it is an alternative form. The information adopted is from outside; it is home grown (Teacher Interview, July 5, 2017).

Mrs Christine, a senior teacher with a deep involvement with implementation of RJ at Zizi College, postulated that:

There were some documents such as college rules and regulations. There was no real legal framework but from the school's point of view, we have student conduct and the Child Protection Act. We also take nuggets from the Guidance and Counselling syllabus. The law and the Codification Act (Zimbabwe statute) says you are to sit down and discuss with the offender (Teacher Interview, July 5, 2017).

Mrs Matura, the former school head, gave this response to the question on supporting documents that guide implementation of restorative justice:

There were no legal documents, but they used the card with questions left by the Australian team from the Real Justice organization, there was no circular that guided them on the implementation of the approach. Instead they borrowed heavily from biblical verses on the servant leadership system³⁰. The principle of humbleness on the part of the leadership was emphasized, (Administrator interview, 4 July 2017).

She reiterated that despite the lack of a proper legal framework the teachers and students used some textbooks (Administrator Interview, July 4, 2017).

5.2.3 Implementation of restorative justice approach at Zizi College

Zizi College employed restorative justice (RJ) strategies to manage student indiscipline RJ strategies are total, partial, haphazard, and systematic. A partial Restorative justice was implemented at Zizi College in response to student's indiscipline. Mrs Christine said:

Parents were invited and sat in circles to address indiscipline. Students were aggressive and damaged the dining hall during a gig. The students punched the windows and broke them, and the students charged to the teachers. One of the teachers was injured during the scuffling in the dining hall. We had to sit down, and we had restorative

³⁰ when senior students or lower & upper sixth forms are incorporated in the management of discipline in the school

justice circles with the teacher involved, parents, senior master, students and myself. I facilitated the restorative justice circle. The students took responsibility to repair the broken windows and made a commitment to attend counselling sessions during the term (Teacher Interview, July 5, 2017).

This is an example of a partial restorative justice implemented. The narrative of Mrs Christine is silent about the teacher harmed and other students who were around during the violence. This is one of examples of partial restorative justice approach implemented.

In addition, Mrs Christine presented another case of indiscipline where complementary restorative justice was used. She explained that:

A student who have done something wrong or a misdemeanour is brought to the counsellor's attention. I constitute a circle. A perpetrator and victim are brought together, and we sit in a circle. By leading questions (Socratic questions) like tell us what happened? What were you thinking when this happened? Who do you think was affected by your actions? How do you think you can make things right? (Teacher Interview, July 5, 2017).

In this case restorative justice model, that is the circle, is complementary to counselling model in the college setting. It complements in the sense that it incorporates the counselling principles into its structure while extending the scope of student disciplining in the college. The way restorative justice implemented was partial in the sense that the offender and victim did not give their response on how they were going to restore the broken relationships the offender did not show accountability to the harm and how to resolve it.

Mrs Christine commented that:

We have seen a decrease in the number of students suspended. Some relationships have been restored. We have seen relationships with cracks and gaps because of misdemeanour when we do restorative

justice circle. People do not continue holding resentments (Teacher Interview, July 6, 2017).

Mrs Christine' evaluation of the impact of restorative justice implemented in the college indicates that it was partially successful in restoring relationships in the college.

Nhamo, a student at Zizi College, stated that:

First identify there is a problem. Sit down with the person as an individual we ask the individual whether what they did was wrong or right. We tell the individual that what they did damage our relationship. We educate him/her about the effects of their actions to themselves and community (Student's Interview, July 5, 2017).

The way the students understand how restorative justice was implemented indicated that haphazard. The sense is that students as peers can conduct a restorative justice strategy to address the student indiscipline. In such a setting it lacked a structure that constitutes a college restorative justice structure.

Mrs Matura said that restorative justice was implemented by a student body in response to student's indiscipline. She said:

We had introduced the servant leadership system as opposed to prefect system. The servant leadership system was adopted from the Bible. All the 6th and 5th forms students had areas of jurisdiction to deal with the needs of their peer students (Administrator's Interview, July 5, 2017).

When the students were asked about how restorative justice was implemented at the Zizi College, the students said that:

The victim was given a chance to narrate his/her ordeal whilst alone before a panel the one alleged to have perpetrated the case was also called before the panel and narrated his/her side of the story. If the

perpetrator was proven guilty, he/she was punished. There was no forgiveness given. It was rare if such an issue happened (Student Focus Group Discussion, July 5, 2017).

Nhamo stated that at Zizi College:

There was a dispute in the dormitory/house between Ticharwa (pseudonym) a form one student and Simba (pseudonym) a form five student. Simba used to send Ticharwa on some errands like washing his clothes, ironing and sometimes giving him his food. The matter was brought to the house committee by Ticharwa complaining that the senior boy was abusing him, and he no longer had enough time to do his schoolwork. Nhamo happened to be the mediator who facilitated the mediation. The two parties were brought together, and both the junior boy and senior boy accepted that there was a dispute. Ticharwa as the victim managed to say what he wished to make the abuse end and Simba acknowledged this, and he pleaded not to further report the matter to the house parent. The parties agreed that Simba as a senior student was going to be relocated to the other dormitory for upper six students. The parties agreed to prevent the reoccurring of such abuse and rebuild their relationships as brothers (Student Interview, July 5, 2017).

The findings indicated that at Zizi College there was systematic way of implementing restorative justice to address students' indiscipline. There were structures that were used in the implementation of restorative justice at Zizi college. For instance, there was a structure that constituted senior students coded Servant leadership, panel and house committee. This implies that the college systematically implemented restorative justice. The complementary restorative justice approach was implemented. It was complementary to disciplinary organs of the college. It complements in the sense that it incorporates the servant leadership principle and college disciplinary principles. However, the implementation was partial since it involved semi-skilled mediators.

Mrs. Matura, a former school head, explained how they implemented restorative justice at Zizi College. She said:

For bigger student indiscipline like bullying we usually call the parents and show them that this is what their child has done.... Victims called their parents and asked the victim and offender to explain what happened. The VOM Conferences usually consisted of the counsellor, victim, offender and members of staff and other students who were there. At the end of restorative justice practices there is apology. The victims felt they had been wronged but this process has taken care of them and the offender has apologized and promised not to repeat it. The students repaired their friendship. However, parents sometimes were very angry, and complained that we needed to put our system in order. Yet I was tasked to talk with the parents to restore their relationships with their misbehaved child and as parents of children attending Zizi College (Administrator Interview, July 4, 2017).

The findings from Mrs. Matura 's narrative indicated that in the case of bullying a total restorative justice approach was implemented. It was total in the sense that restorative justice principles and models were implemented. The VOM model was used. However, the constitution of the VOM was not clear there was a trained mediator. This indicated that it was partial in the people who participated in the deliberations. The stages of the mediation process were not followed clearly. Therefore, Zizi College's process of implementation is a haphazard way.

The former school head, Mrs Matura, explained how she implemented restorative justice to respond to drinking beer on the school premises. She said:

I once had some boys who were caught drinking beer and they were violent. Before I discussed it with them, I asked them to write what happened and what we should have done to avoid the case of indiscipline. I further requested them to write what should be done to repair the damage done and for them not to repeat again. Most of the

boys requested forgiveness and pleaded not to involve their parents. They managed to reflect on the problems associated with their behaviour (Administrator Interview, July 4, 2017).

The findings from above individual interview extract indicated that sometimes they restorative justice approach was impromptly implemented to address student's indiscipline. Whilst there was the use of writing the wrong model of restorative justice. The model was partially implemented to address students' indiscipline. The offenders were just put into restorative justice practice in a haphazard manner.

It was drawn from the teachers stated that

Mostly circles are used if a student was identified as disrespectful and in theft cases... cases of indiscipline such as quarrels and theft cases if the thief was found they used a circle model of restorative justice practices (Teachers' Focus Group Discussion, July 6, 2017).

This strategy was reiterated in individual interviews with teachers as illustrated in the excerpt below. Ms. Charamba explained that "we sit students in a form of circles, then we sat in a circle or horseshoe and resolved the issue with the victims and most students would express 'sorry'" (Teacher Interview, July 6, 2017). Mrs Mazivei also captured how the house dialogue model of restorative justice was implemented at Zizi College. She said:

The house dialogue model we use came from a Shona cultural concept of extended family setup where parents and relatives might come to resolve indiscipline at school. As Africans it is a supportive family structure. The house dialogue was the use of extended family model (Teacher Interview, July 5, 2017).

Students have the similar sentiments as put forward by Nhamo that:

At Zizi College, when a student misbehaves at the halls of residence/houses the house parent convenes a restorative dialogue. The setting includes a table at the centre, school head, offender, victim and house parent (Student Interview, July day, 2017).

Ms. Charamba, a house parent, said:

At one time there was a health hazard practice that was taking place in the house of residence. The whole house was at risk of hygiene problems. The other situation was when one of the boys was stealing food from others' food trunks. The boy was caught red handed and he was reported to me. We had a house dialogue addressing all the issues which were damaging the relationships in the house. I was facilitating the dialogue. We managed to suggest solutions for hygiene. The students made a commitment to keep their place clean. The boy who stole other's food apologized and other boys expressed forgiveness. The boy committed that he was not going to do it again. The servant leaders and I had to monitor hygiene and the boy for the whole term. (Teacher Interview, July 6, 2017).

Students confirmed on use house dialogues to address student indiscipline and usually witnessed some perpetrators apologizing and were forgiven. The students said, "Sometimes one made a commitment that he was not going to steal others' food and would clean the bathroom after use". (Students' Focus Group, July 5, 2017).

The findings indicated that the complementary restorative justice approach was implemented in different contexts such as at houses of residences. The restorative justice approach was partially implemented to address student indiscipline. The models such as circles and dialogue were implemented but it was partial since there were some steps that were not followed.

The presence of restorative justice artefacts at Zizi College were evidence that the college used a well-documented system of implementing restorative justice approach as a response to students' indiscipline. For instance:

In Mrs Christine's office and Mrs Charamba's office there were displays of International Institute for Restorative Justice Practices (IIRP) posters, visual materials and a computer and TV set. In the

house parents³¹, office, there were DVDS and a TV set, where students watched videos before and after hostel talks (Field Notes, July 5, 2017).

The findings of the availability of posters, literature, restorative questions guide (Appendix D.1) and other visual materials from a well-established organization called IIRJP indicated that Zizi College was systematic in the way they implemented restorative justice approach as a response to students' indiscipline. Ms. Charamba, a house parent, shared how she used restorative dialogue at the hostels/dormitories/houses:

I had been in successful conversations with the inhabitants of my house that had many challenges such as stealing each other's food, noise while others wanted to study, those who studied until late during the night, urinating while asleep and those who exchanged bathing slippers. I had an opportunity to speak with them about what I had observed, and reports given to me. It was a good time. We all quietly listened to each other for the first time as the victims reported their issues. It was during the night soon after dinner. We extended the period for the conversations to happen. During the two-way conversations the group arrived at agreements and supported the house parents and students to hold each other accountable for honoring these agreements. The students who resided at my house rebuilt their relationships and reduced the likelihood of a reoccurrence of such cases of indiscipline (Teacher Interview, July 5, 2017). The other evidence at Zizi College case was when Mrs Matura, the former school head, shared how she employed restorative dialogue called assembly restorative dialogue:

I had a conversation with the whole college from form one to form six. They had displayed cases of indiscipline such as late coming to

³¹ House parents refers to teachers in charge in the hostels

the dining hall, not attending church services in the chapel, same sex love affairs and beer drinking. The students, through their students' body, raised the issues of poor food prepared in the kitchen, ruddiness of the kitchen staff and teachers on duty. I had a wonderful time to speak with the students during an assembly period after devotion in the chapel. I discovered that we all quietly listened to each other for the first time of the term for an extended time that took almost the first two lessons. The students and the administration were communicating peacefully and at last we created school agreements and supported teachers and non-supporting staff to commit to be responsible. From the restorative dialogue the students, teachers, administrators and kitchen staff relationships were ensured. The students, staff and supporting staff vowed not to repeat the cases of indiscipline. However, one of boys bolted out and phoned his mother Administrator's (Administrator Interview, July 5, 2017).

The college when implementing the dialogue model of restorative justice, it indicated that it was a partial implementation and haphazard. The dialogue was conducted in a haphazard manner without preparation of the student mindset. It was taken as a talk that in a haphazard manner. However, the term 'conversation' is interchanged with dialogue. The assembly address was too big a group hence the type of dialogue was haphazard and partial. It was a controlled forum where students and staff share ideas but a partial dialogue.

5.2.4 Contextualization of the relevance of restorative justice approach at Zizi College

The success of the implementation of restorative justice approach is highly influenced by contextual factors particularly, school culture, level of participation, staff -student relationship, active students voice, proactive and reactive practices, learning environments and forward-looking focus. The findings to be presented will substantiate the claim that restorative justice approaches positively influenced the addressing of students' indiscipline in the Zizi College. The implementation of

restorative justice approach, resulted in respect of student by students; teachers, parents and people in the college community. As Ms. Charamba said that “through the implementation of restorative justice students became honest, feeling for others and there is a section in restorative justice” (Teacher Interview, July 6, 2017). The findings in the study revealed that respect was restored. Respect may be intrinsic, and it is learned through implementation of restorative justice to respond to students’ indiscipline. Respect was expressed as a key theme in the implementation of restorative justice practices in the college. Respect in the African context is an outward expression of unhu. Unhu is transliterated to discipline. However, some people respect because they are afraid. The other people show respect because of the people around. The participants claim that through the implementation of restorative justice, respect was partially restored in the school.

The implementation of restorative justice in addressing students’ indiscipline at Zizi College was successful because students who misbehaved took responsibility and accountability for the consequences of their deeds. As Mrs. Matura said:

...the thought- provoking aspect of it [restorative justice practice] ...
You force somebody to think of their behaviour. How they affect them, people surrounding them. It is that thought processes that made him be responsible and accountable to his/her acts (Administrator Interview, July 4, 2017).

The findings indicated that there was systematic way of restorative justice approach implementation at Zizi college. There are questions guide schedule (Appendix D.1) used to provoke the offender and the victim to accept and account for their misdeeds. The systematic is in the sense that, the same questions are used for different cases of students’ indiscipline consistently. The implementation of restorative justice approach was successful because the students were accountable and responsible to correct the harm caused by their acts of indiscipline. To buttress the assertion that students through restorative justice approach took responsibility and accountability of their consequences of their acts of indiscipline. Ms. Makaranga, said, that students value the virtue of integrity, being accountable (Teacher Interview, July 6, 2017).

Zizi College has a school culture that emphasis respect of adults. As Tomu postulated “when going to the dining hall there was a system that seniors were given preferences of standing in front and were serve first in the queue” (Student Interview, July 5, 2017). It was a tradition at Zizi College that junior students should show respect to the senior students. This engraved culture of respect may have influenced the respect realized in the college. However, since there is complementary restorative justice approach implemented to address the student indiscipline. The restorative justice approach complemented the school culture that upheld respect as a virtue. The complementary is in the sense that, restorative justice virtue of respect complements the existing virtue of respecting the elders.

The restorative justice approach was successful in reducing violence tendencies among the students. there was a tradition in the boarding schools that junior students were to respect the senior students. The students said that:

It does not work out in the future. I can talk as Upper six we need to control especially during dining hall times, sports and restore the young students. The juniors continue the misbehaviour because they knew nothing painful inflicted on them rather than mere talk (Student Focus Group Discussion, July 5, 2017).

Nhamo said that:

All the respect by junior students was lost when the restorative justice practices were introduced in the schools. The culture of respecting elders was lost. This brought the issue of lack of respect. The children now report their parents to the police (Student Interview, July 5, 2017).

The findings indicated that restorative justice approach complements the culture of respecting elders’ model prevalent in Zizi College. The way respect is viewed differs from the status of the person in society. The trend of the theme of respect is relative in any power dynamics. The old people are used to the notion that respect implied

oppression of the less powerful and younger people. The participants indicated that the implementation of restorative justice through its educative attribute made the learners understand real respect. The respect associated with equity and equality in the distribution of the limited good in any community. Restorative justice reduced the traditional oppressive practices that became a trend that the seniors were supposed to receive priority in the dining hall. The kind of respect was abusive and segregation. It was an injustice practice that senior students should receive preferential at the expense of their junior students.

Restorative justice involves parents in the deliberation of the student indiscipline. The voices of parents would add weight to the teachers' efforts to restore discipline amongst the students in secondary schools. The main reason for implementing restorative justice was to improve discipline in the secondary school. Matura narrates how one incident of bullying was handled with parental involvement:

Bullying we would call in parents and show them that this is what your child has done. The parents in the presence of staff find out from the child where it was coming from. You all understand where the person was coming from. You do not have it repeated. Parents forthcoming and participated sometimes took the child home and involve the counsellor. Sometimes they wrote letters of apology. They found it in the student file. Victims called the parents of victims and asked the child to explain what happened we have restorative conferences that involve the counsellor, victim, offender and members of staff and other students who are there. In the end, there is an apology. The victim felt they have been wronged them, but this processing has been taken care of the perpetrator had apologized and not repeat it. They will be friends again. Parents sometimes were being very angry, complaining you need to put your system in order. But talking with them parents understood (Administrator Interview, July 4, 2017).

The findings are that restorative justice approach was implemented as a complementary restorative approach. It is complementing in the sense that it

complements the home counselling model. That is after restorative justice the students was taken home for further home counselling sessions. The school implemented the restorative justice acts as a linking point between parents and school. This strategy involved parents or guardians of students in dealing with students' indiscipline. As Mrs. Fiona alluded that "culturally the child belongs to the family and community where discipline is done in a 'dare' system. As a community in the Shona culture, it involves a lot of tracking" (Administrator Interview, July 7, 2017). The findings indicated that parents were actively involved in the welfare of their children. However, it was not explicitly clear whether parents were not invited to increase the power hegemony and intimidation of the learners during the implementation of restorative justice as a response to students' indiscipline.

I also witnessed of cases where parents of students were invited to the institution to participate in student disciplinary cases ... This parental visit are entered in the school logbook. The logging details included; the reason of invitation, the resolution (Document analysis, July 4, 2017).

The restorative justice was fussed in the context that parents made visits to their school to see their children once a month. Therefore, the implementation of restorative justice was relevant in the context of parental visits model at Zizi college. The parental involvement is attributed to restorative justice approach implemented at Zizi college context. However, the restorative justice approach was partially implemented in addressing student's indiscipline. The parental participation might have been influenced partly using restorative justice approach and the school calendar that is parents must visit their children every month.

The students acknowledged that restorative justice practices improved discipline at Zizi College. The students agreed that restorative justice helped leaders to address some cases of students' indiscipline. Nhamo said that "it reduced the rate of bullying

in school, for instance bullying has been reduced in the houses of residences” (Student Interview, July 5, 2017).

Mrs. Margret postulated that “there is some change; the positive change is that it reduced bullying. For others, they continue bullying. It reduces the incidence of indiscipline. We rarely see injuries related to beatings” (Administrator Interview, July 5, 2017).

The findings from above individual interview extract indicated that sometimes they restorative justice approach was impromptly implemented to address student’s indiscipline. Whilst there was the use of writing the wrong model of restorative justice. The model was partially implemented to address students’ indiscipline. The offenders were just put into restorative justice practice in a haphazard manner. It was drawn from the teachers that:

This strategy was reiterated in individual interviews with teachers as illustrated in the excerpt below. Ms. Charamba explained that “we sit students in a form of circles, then we sat in a circle or horseshoe and resolved the issue with the victims and most students would express ‘sorry’” (Teacher Interview, July 6, 2017). Mrs Mazivei also captured how the house dialogue model of restorative justice was implemented at Zizi College. She said: "Students have the similar sentiments ".

Students confirmed the use of house dialogues to address student indiscipline and usually witnessed some perpetrators apologizing and were forgiven. The students said, “Sometimes one made a commitment that he was not going to steal others’ food and would clean the bathroom after use”. (Students’ Focus Group, July 5, 2017).

The findings indicated that the complementary restorative justice approach was implemented in different contexts such as at houses of residences. The restorative justice approach was partially implemented to address student indiscipline. The models such as circles and dialogue were implemented but it was partial since there

were some steps that were not followed. The presence of restorative justice artefacts at Zizi College were evidence that the college used a well-documented system of implementing restorative justice approach as a response to students' indiscipline. For instance

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Respect was expressed as a key theme in the implementation of restorative justice practices in the college. Respect in the African context is an outward expression of unhu. Unhu is transliterated to discipline. However, some people respect because they are afraid. The other people show respect because of the people around. The participants claim that through the implementation of restorative justice, respect was partially restored in the school.

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The implementation of restorative justice approach was successful because the students were accountable and responsible to correct the harm caused by their acts of indiscipline. To buttress the assertion that students through restorative justice approach took responsibility and accountability of their consequences of their acts of indiscipline. Ms. Makaranga, said, that students value the virtue of integrity, being accountable (Teacher Interview, July 6, 2017).

Zizi College has a school culture that emphasis respect of adults. As Tomu postulated "when going to the dining hall there was a system that seniors were given preferences of standing in front and were serve first in the queue" (Student Interview, July 5, 2017). It was a tradition at Zizi College that junior students should show respect to the senior students. This engraved culture of respect may have influenced the respect realized in the college. However, since there is complementary restorative justice approach implemented to address the student indiscipline. The restorative justice approach complemented the school culture that upheld respect as a virtue. The

complementary is in the sense that, restorative justice virtue of respect complements the existing virtue of respecting the elders.

The restorative justice approach was successful in reducing violence tendencies among the students. there was a tradition in the boarding schools that junior students were to respect the senior students. The findings indicated that restorative justice approach complements the culture of respecting elders' model prevalent in Zizi College. The way respect is viewed differs from the status of the person in society. The trend of the theme of respect is relative in any power dynamics. The old people are used to the notion that respect implied oppression of the less powerful and younger people. The participants indicated that the implementation of restorative justice through its educative attribute made the learners understand real respect. The respect associated with equity and equality in the distribution of the limited good in any community. Restorative justice reduced the traditional oppressive practices that became a trend that the seniors were supposed to receive priority in the dining hall. The kind of respect was abusive and segregation. It was an injustice practice that senior students should receive preferential at the expense of their junior students.

Restorative justice involves parents in the deliberation of the student indiscipline. The voices of parents would add weight to the teachers' efforts to restore discipline amongst the students in secondary schools. The main reason for implementing restorative justice was to improve discipline in the secondary school. Matura narrates how one incident of bullying was handled with parental involvement.

The findings are that restorative justice approach was implemented as a complementary restorative approach. It is complementing in the sense that it complements the home counselling model. That is after restorative justice the students was taken home for further home counselling sessions. The school implemented the restorative justice acts as a linking point between parents and school. This strategy involved parents or guardians of students in dealing with students' indiscipline. As Mrs. Fiona alluded that "culturally the child belongs to the family and community where discipline is done in a 'dare' system. As a community

in the Shona culture, it involves a lot of tracking” (Administrator Interview, July 7, 2017). The findings indicated that parents were actively involved in the welfare of their children. However, it was not explicitly clear whether parents were not invited to increase the power hegemony and intimidation of the learners during the implementation of restorative justice as a response to students’ indiscipline.

The restorative justice was fussed in the context that parents made visits to their school to see their children once a month. Therefore, the implementation of restorative justice was relevant in the context of parental visits model at Zizi college. The parental involvement is attributed to restorative justice approach implemented at Zizi college context. However, the restorative justice approach was partially implemented in addressing student’s indiscipline. The parental participation might have been influenced partly using restorative justice approach and the school calendar that is parents must visit their children every month.

The students acknowledged that restorative justice practices improved discipline at Zizi College. The students agreed that restorative justice helped leaders to address some cases of students’ indiscipline. Nhamo said that “it reduced the rate of bullying in school, for instance bullying has been reduced in the houses of residences” (Student Interview, July 5, 2017).

Furthermore, Mrs. Matura said that “the discipline improved; bullying was reduced. Stealing was reduced” (Administrator, Interview, July 4, 2017). Mrs. Christine explained that:

We have seen a decrease in the number of students suspended. Some relationships had been restored. We have seen relationships with cracks and gaps because of a misdemeanour when we do the restorative justice circle. People will not continue in resentments (Teacher Interview, July 5, 2017).

The restorative justice approach was implemented in the context when the educational law in Zimbabwe made it complicated for the child to be suspended³² and “non exclusion of pupils from school”.³³. The restorative justice approach complements the decree that no suspension of students in schools. The reduction in the suspension, enmity and expulsion outlined above imply that restorative justice practices were successful. However, the restorative justice was implemented in the context of other forms of disciplinary measures and it was partially implemented. The restorative justice approach complemented other disciplinary measures that addressed student indiscipline in the college.

In principle, the implementation of restorative justice leads to the rebuilding of relationships amongst students. Tomu said that “the relationships between junior students and senior students were repaired. The junior students trusted the senior students” (Student Interview, July 5, 2017).

The implementation of restorative justice led to forgiveness. As Tomu said “through restorative justice, he learned the value of seeking forgiveness when wronged another person “(Student Interview, July 5, 2017). The findings relating to virtue indicated that through restorative justice participants learn to express apologies to the victim/harmed/ wronged. The offender expressed sorry and the victim learned to forgive. The kind of forgiveness evidence shows that it was the offender who initiated it and requested it. Mrs. Matura comments that:

Several cases, members of staff in-charge talked with the students.

The student apologizes to staff and other students grieved. The students offered forgiveness it was just that moment. They become friends again (Administrator Interview, July 4, 2017).

The research supports the notion that the improvement of discipline, improved relations and all good behavior displayed by students attributed to implementation of restorative justice coupled with contextual factors such as high level of student participation and staff-student relationships mediated through active student voice.

³² 2019 Zimbabwe Education Bill (25.04) 68A (4)

³³ 2019 Zimbabwe Education Amendment Bill (25.04) 68D

However, as an up-market school there were some disciplinary measures used, Christian models and cultural models of disciplining students. All these had an effect in improving student discipline. In spite of the partial restorative justice implementation to address students' indiscipline and its complementary role to improve student discipline, the claim is that restorative justice approach positively influenced student discipline, student-staff-student relationship and cultivate the spirit of forgiveness, responsibility and accountability.

The response from the participant indicated that the restorative justice approach was effective to deal with bullying in the college. The Family Conference and Family making Decision- making models as contextual factors particularly in dealing with bullying were effective through active participation of the family, students and the staff members. Mrs. Margret postulated that "there is some positive change [because] it reduced bullying. For others, they continue bullying; it reduces the incidences of indiscipline. We rarely see injuries related to beatings in the clinic "(Administrator Interview, July 5, 2017). Mrs Margret as the senior nurse in the college used to treat bruises and injuries related to bullying. Mrs. Matura concurred that "the discipline improved; bullying was reduced, stealing was reduced [and] the prevalent of these went down" (Administrator Interview, July 4, 2017). In that interview, Mrs. Matura narrated the implementation of restorative justice on a case of bullying:

There was a form of one boy being bullied by a form four boy. The form four boys used to name calling, exclusion from games and other social activities. The form four boy had a history of being spoken to and his parents were called to the school for his behavior. The behavior stopped temporarily and then recurred. The younger boy affected sought help from the sports master, school counsellor, class teacher, and the house parent. The young boy was affected negatively on his academic performance and his anxiety generally. I called for a conference that constituted two boys and their parents, two class teachers, a school counsellor, sports master, three administrators, two house-parents, two teammates and two servant leaders (17 participants). Before the conference, I interviewed the two boys,

parents on telephone, sports master, houseparent's, and other students. The conference took two hours. The agreements included the complete separation of both boys in sporting activities and teams and follow up circles with other students. The bullying stopped completely. The two boys were able to continue with their studies and sporting (Administrator Interview, July 4, 2017).

Another participant, Mrs Mazivei stated that:

We implemented a restorative conference on addressing bullying at the girls' house. A young girl in form three was mercilessly bullied by another group of girls. The girls took pictures of her nude, while asleep, talking and dressings, name called her sarcastically, laughing at her and excluding her from games. The matter was reported to me by another girl. The young girl affected was a little bit unaware of other bullying activities behind her such as cyber-bullying and why people when passing by were laughing as she passed them standing. We had a conference with the girl affected, five girls including each with their parents, house parent, counsellor, two administrators, and two female servant leaders. As the deputy school head and chair of the disciplinary committee, before the conference, I interviewed the wrongdoers and the bullied girl, parents, house parent and other students to gather information. The conference lasted 90 minutes and agreements were made including acceptable behaviors and on-going social skilling for the entire house/ dormitory. There were some minor incidents some weeks later between these girls and was managed restoratively well. The girls co- existed peacefully (Administrator Interview, July 5, 2017).

The findings from the two excerpts revealed that at Zizi College, restorative justice approach was implemented systematically. The conference model was used to address bullying. However, restorative justice approach was not the only approach

used to address bullying in the school. Even though other approaches were used to address bullying such as parental involvement, and school policy, as Mrs. Christine said that “most of the members of staff are disciplinarians. Restorative justice is a component of counselling. They are arguing that offenders must meet instant justice “(Teacher Interview, July 5, 2017). But the fact remain that restorative justice approach positively influences to reduce level of bullying in the college. The restorative justice was implemented as a complementary approach to other approaches that were used in the college. The findings from the study support the notion that contextual factors such as school culture, level of participation, parental involvement, restorative justice models, and student-staff relationships being guided by restorative justice principles positively influenced how to address students’ indiscipline in the college. The fact remain that restorative justice was effective in the Zizi college context. However, this led to another section on challenges in the implementation of restorative justice as another level of contextualization of restorative justice at Zizi College.

5.2.5 Challenges as contextual factors on implementation of restorative justice at Zizi College

The findings suggest that while there is personal commitment to implement restorative justice approach as a response to students’ indiscipline on the part of Zizi College. However, necessary legal framework, time, a novelty phenomenon, lack of total involvement and others are not in place, then contextual challenges influenced the implementation of restorative justice approach to address students’ indiscipline at Zizi College.

The lack of a legal framework that supports restorative justice approach influences the contextualization of the implementation of restorative justice approach at Zizi College. The lack of a legal framework that guide how to implement restorative justice approach in schools resulted in a partial implementation of restorative justice approach. According to Mrs. Fiona

No legal documents, they used the Australian documents. I would use the Bible. Matthew 18:15 principle, it is ministry directive that no

punishment and if you want to expel a student you take the reasons to ministry... a person to let the child go to the next school. It is still being developed by house parents and senior parents (Administrator Interview, July 7, 2017).

In addition, Mrs. Mazivei echoed that there was:

No legal framework but the constitution and government say no to corporal punishment, so it is an alternative form. The information adopted from outside it is home grown (Administrator Interview, July 5, 2017).

Mrs. Christine, a senior teacher with deep involvement with the implementation of restorative justice, at Zizi College postulated that:

There were some documents such as college rules and regulations. There was no real legal framework but from a school point of view, we have student conduct and child protection Act. We also take nuggets from Guidance and Counselling Syllabus Their law and Codification Act (Zimbabwe statute) where it says you were to sit and discuss with the offender (Teacher Interview, July 5, 2017).

The teachers decried lack of a legal framework that promotes restorative justice was one challenge experienced in the implementation of restorative justice in Zimbabwean secondary schools. In summary of Mrs. Matura, the former school head's response to the question on legal frameworks that guide implementation of restorative justice she said:

There were no legal documents, but they used the card with questions left by the Australian team from the Real Justice organization, there was no circular that guides them on the implementation of the approach. Instead, they borrowed heavily from biblical verses on the Servant leadership system. The principle of humbleness on the part of the leadership was emphasized. She reiterated that despite the lack of a proper legal framework they used some textbooks which were used by the teachers and students (Administrator Interview, July 4, 2017).

The claim is that the lack of legal document on the implementation of restorative justice led the college to has a partial implementation of restorative justice approach to address student indiscipline. The challenge of lack of legal document influences the partial implementation of restorative justice approach to address student indiscipline. Regarding the availability of a legal document that supported the restorative justice in secondary school, all the participants claimed that there were no legal documents and home- grown frameworks. The responses resonate with the literature reviewed, which states that one of the challenges of the implementation of the restorative justice in secondary schools was the lack of legal framework.

Despite the effort by Zizi College to implement restorative justice approach to address students' indiscipline, time influenced the contextualization of restorative justice approach at Zizi College. The time factor is one of the challenges that militate the implementation of the approach at Zizi College. The two incidents indicated that there was a lack of adequate time to implement restorative justice at Zizi College.

Mrs. Mazivei commented that :

The restorative justice practice is time-consuming and sometimes it needs short notice.... the conference incident of a young girl who was bullied took ninety minutes and there was a need for time for follow up, (Administrator Interview, July 5, 2017).

In addition, Mrs. Matura said:

The restorative justice approach implemented to address bullying incidents at Zizi College took two hours and more time for preparations and follow up (Administrator Interview, July 4, 2017).

The teachers said that “restorative justice approach is time-consuming since there is a lot of follow ups that you need to do” (Teachers Focus Group, July 6, 2017). As Mrs. Fiona confirmed that “the restorative justice demands a lot of time since it is a process; the need for time is an obstacle since the timetables in schools are too tight

to accommodate the restorative justice practices”. (Administrator Interview, July 7, 2017).

The findings indicate that the way restorative justice approach contextualized at Zizi college was influenced by the time. The Zizi College implemented a partial restorative justice approach and it is haphazardly implemented because of lack of adequate time to include all the necessary steps. It is partial in the sense that no adequate time available and haphazardly implemented in the sense that it needs time for preparation and enough time to implement it, making follow ups and time for reflection.

The participants at Zizi College felt that the implementation of restorative justice approach was time-consuming and it’s an approach to cases of indiscipline where teachers had adequate time. The teachers felt that there was a lack of time to do restorative justice. The observation findings indicated that “teachers are disillusioned such that any extra work to them is taking their time” (Observation, 5 July 2017). The short time that secondary teachers had with students is not adequate to monitor and practice total restorative justice practices.

The teachers said that “restorative justice approach as something new in it we never grow up with. This is a new concept crept in well after starting a career” (Teachers Focus group, July 6, 2017). The restorative justice approach was a novel practice to address students’ indiscipline. The novelty of restorative justice approach influenced the way it was implemented at Zizi College. This implies that restorative justice approach was implemented by novice teachers, administrators, parents and students.

The teachers explained restorative justice as an “Event/incident in which students who are victims, offenders and teachers sit down in a circle form and repair the harm which resulted in the offender expressing a sorry to the harmed” (Teachers Focus Group, July 6, 2017).

Mrs. Christine elaborated that:

It is an amalgamation of disciplines like counselling, criminal justice, and psychology that has come on board to help students. It is a way of repairing damages and relationships. When students did something wrong, we want to find out what has caused the students to behave in such a way we want the students to be responsible for the portrayed behaviour (Teacher Interview, July 5, 2017).

The participants at Zizi College 's diverse understanding of restorative justice approach influences the implementation of restorative justice approach to address students' indiscipline to be complementary, haphazard and partial. The understandings of participants were multiple such that each participant implemented restorative justice approach according to his/her understandings of it. That is restorative justice approach complements counselling, criminal justice and psychology. It complements in the sense that restorative justice approach incorporates the counselling principles, criminal justice principles and psychological theories while extending its scope in the implementation to address acts of students' indiscipline. There was resistance in the implementation of restorative justice approach at Zizi College. The people did not understand it on its inception as the approach to address student's indiscipline.

According to Mrs. VaChihera:

People should understand what it is before introducing it to the school. Parents and teachers should be at the same understanding. Some parents understand it some did not. We must have a supporting system. We should have a counsellor to handle emotions if affects mentally, the results for the child and to deal with shame on the child (Parent Interview, July 10, 2017).

Mrs. Christine echoed:

Not all of us have taken it on board, for example, we might find a disciplinary issue brought to the counsellor. People think there is no

justice done by talking. People are used to corporal punishment and suspension (Teacher Interview, July 5, 2017).

The primary level of restorative justice model refers to the universal introduction of the restorative justice. When the school head and a few teachers came from training they introduce the practice to the other teachers and students to buy in. The initial stage was faced with resistance and it was a challenge in the implementation. Thus, teachers are resistant to buy-in restorative justice. The other issue that I read from the faces of the teachers especially at Zizi College, restorative justice is taken as a profiteering work and some put it on their key result areas (Observation, 5 July 2017). The attendance of workshops and being linked to an outside western organization that introduces restorative justice in Zimbabwe made other teachers resistant to embrace it. However, restorative justice is a non-profiteering practice and it should be the whole school not to have the selected few to be the custodians. In Zimbabwe, the counselling and guidance department seems to monopolize and corrupted the restorative justice

Mrs. Matura said:

We had an incident of a boy who was involved in smoking drugs and drinking beer. When the matter reported to the deputy school head, we interviewed the student and we discovered that the student was a drug addict. We summoned the parents for a restorative justice conference. Before the parent came, I interviewed him telephonically and the parent registered to me that he does not buy in to use restorative justice. When the parents came, they proposed corporal punishment as the only way. However, we first educated the parents then we had the conference that lasted three hours. The student agreed on behavior modification and made commitments to avoid taking drugs as a hobby. The counsellor was to monitor the student (Administrator Interview, July 4, 2017).

The findings in the study indicated that the Zizi College implementation of restorative justice to address students' indiscipline was complementary. It is complementary in the sense that the restorative justice approach complements counselling and it was alternative to the traditional methods such as corporal punishment. The parents believed corporal punishment was supposed to be implemented. However, the restorative justice approach was implemented as an alternative to corporal punishment. Most of the cited participants agree that it complements in the sense that it incorporates counsellor always and it is an appendage of counselling department. The implementation of restorative justice approach was partial because, other disciplinary measures were incorporated in the disciplinary process. The restorative justice approach principles are going to be haphazardly included in the disciplinary process. The resistance created the context that led to the partial implementation of restorative justice and haphazardly implementation of restorative justice approach to address students' indiscipline.

Restorative justice approach as a novel phenomenon at Zizi College, some teachers were implementing it but without clear understanding of it. Mr. Choto said, "I was using it without knowing for example when dealing with drug abuse and alcohol abuses" (Teacher Interview, July 6, 2017). Ms. Shoorai concurred that "restorative justice practice was something new in the teachers 'career life hence as they take time to accept it" (Focus Group, July 6, 2017). The implementation of restorative justice approach was partial because some teachers were novice and it was a novel approach to address students' indiscipline.

The teachers' prophesy to be novice practitioners of restorative justice approach and some teachers were hesitant to partake the restorative justice. But the teachers in their novice status implemented restorative justice to address students' indiscipline. The inferences from the findings indicated that because restorative justice approach was implemented as a novel practice and it was a smoke screen kind of implementation to address students' indiscipline. Restorative justice approach was haphazardly implemented to address students' indiscipline. It is haphazard in the sense that the

college entrusted the implementation of restorative justice to novice staff. There was no laid down procedure to follow.

The overprotection of children by parents influences the partial implementation of restorative justice approach to address students' indiscipline. Mrs. VaChihera said, [silent, pausing and sigh] because her son was involved so she was defensive to protect the reputation of her son as much she was having as her son was head boy (Parent Interview, July 10, 2017).

The parents overprotected their children, and this influenced the partial implementation of restorative justice approach to address cases of students' indiscipline. Mrs. VaChihera also reiterated that:

Not really because I was not on board. But heard from my conversation with teachers when I got there for sports. Some became very negative from it. It had an impact on parents' decisions and eventually withdrew their children some were not handled very well with administrations and teachers (Parent Interview, July 10, 2017).

The findings revealed that some parents became protective to their children and end up transferring their children to other schools as a gesture of disapproval of restorative justice practices. Further on Mrs. VaChihera said:

To some, it's all about backgrounds and character. Some parents would not take restorative justice practice as a good approach. They moved their children to another school because the parents have given their children too much freedom (Parent Interview, July 10, 2017).

The restorative justice approach was implemented in the context where students were coming from a society where they enjoyed too much freedom and protection from their parents. The parents sometimes support their children to the extent set the context in which restorative justice approach implementation was done. One participant from Zizi College, Mrs. Gore said:

To a certain extent parents affected the way restorative justice practices are done at school. Some parents end up withdrawing their children. This country has brought some funny behavior on the parents I do not support bad behavior in any school. It did affect quite several students. I know parents support children giving drugs, immature relationships. The parents do not support the school system. Listen this does not happen here, what happened at school should be practiced at home. There is a cross- culture between parents and children about what ought to be done and not to be done (Parent Interview, July 10, 2017).

The idea of Social Capital Culture and overprotection were narrated by Mrs. VaChihera narrated that:

There was a certain issue that comes on papers. A certain boy was gay, and he introduced this funny practice to other boys. The boys started to indulge in the practice of each other in the hostels. I do not know where the child got it from. The children bring the behaviour at school. The other children turned the practice on him. When parents invited for a restorative justice conference, parents went berserk. The parents could not take it as the child narrated it. The parents withdrew their son from Zizi College. They accused the school as having introduced their son to those sexual orientations. The parents came in nightdress and shouted in the school hall. She walked in putting on a nightdress screaming. She withdrew her children (Parent Interview, July 10, 2017).

From the findings from participants, it showed that parental overprotection set the contextualization of the implementation of restorative justice approach. The restorative justice approach implementation in the overprotection parents at Zizi College is partially. It is partial implementation in the sense that the parents want the school to use a nonviolent approach to discipline but the completer restorative justice program will be long and sometimes made it

known to the school community that a certain student was under undertaking to repair the harm caused by the act of student indiscipline. The parental monitoring of the student is limited since the students are in boarding facility. Therefore, at Zizi College there is partial implementation of restorative justice approach to address student indiscipline. This is influenced by overprotective parental context prevalent in the college.

5.2.6 Contextualization of implementing restorative justice at Zizi College

The understanding is that the case was treated under a lower level of restorative justice model. The other participants argue that restorative justice is too soft thus why there was recurring of cases of indiscipline. The other view that the paradigm shifts in disciplinary measures sometimes people shift to a weak position.

The students continued the cases of indiscipline because they undermined the whole process of implementation of restorative justice as a response to students' indiscipline. The students repeated the cases of indiscipline which had been dealt with the same student(s). The teachers had negative experiences that restorative justice practices caused other cases of indiscipline recurring.

Mrs. Fiona said that:

bullying is caused by family background, insecurities, lack of self-esteem, lack of purpose types of bullying existed in Zimbabwean secondary schools as physical bullying is mainly for boys, verbal bullying and psychological bullying are mainly done by girls (Administrator Interview, July 7, 2017).

There is a culture of being violent and the violence is seen through the act of bullying committed by the students. Mrs. Mazivei added Cyber-bullying is one recent form of indiscipline that we expected in secondary schools (Administrator Interview, July 5, 2017).

Nhamo said “teachers find it frustrating and even leaders are disappointed because the same child does the wrong several times “(Student Interview, July 5, 2017).

The recurring acts of student indiscipline were part of the implementation of restorative justice. The teachers witnessed some recurring misconduct. Mr. Choto said: “The person you are to instill such already knew that you do nothing in a way you are trying to convince them that it works. The students sometimes put a barrier such that it would not work,” (Teacher Interview, July 6, 2017). Maonei buttress that restorative justice practice is ineffective practice to address students’ indiscipline because similar recurring misbehaviour amongst students. The students claimed that restorative justice practice is soft glove (Student Interview, July 5, 2017).

Mrs. Mazivei said:

We had a case of a boy who was involved in same-sex practices and he was affecting others. We invited the boy to a house dialogue at their place of residence. The boy apologized and the other boys in the dormitory forgave him. After a month the house parent reported that the same boy was sexually abusing other boys. The matter was reported to the office. We invited the mother of the boy to school. When the mother came, she was furious such that she came putting on night dress. The mother did not listen to the restorative justice practice but requested the transfer of her two children (Administrator Interview, July 5, 2017).

The understanding is that the case was treated under a lower level of restorative justice model. The other participants argue that restorative justice is too soft thus why there was recurring of cases of indiscipline. The other view that the paradigm shift in disciplinary measures sometimes people shift to a weak position.

5.3 Case 2: Danda Government Secondary School

Danda Government Secondary School is a rural day secondary school in Zimbabwe. As a day school, the school has jurisdiction over students during school hours only from 07:00 to 16:00 hours from Monday to Friday and Saturdays if students are participating in extracurricular activities. What defined student indiscipline at the day

school in Zimbabwe was the time 07:00 hours to 16:00hours. The focus was on what happened within school premises.

5.3.1 Danda Government Secondary School's understandings of student's indiscipline

The Danda Government Secondary School participants had multiple understandings of students' indiscipline. The administrators' understandings of student indiscipline are that student behavior that is against the culture of the people. Mr. Kamba, the school head of Danda Government Secondary School, described student's indiscipline "as when a student did or was involved in activities that were contrary to school or community culture" (Administrator Interview, July 14, 2017). In addition, Mr. Gono, a senior master of Danda Government Secondary School, described student indiscipline as "behaviour that was anti- school or deterred the academic and social progress of the learner" (Administrator Interview, July 14, 2017). The findings are that student's indiscipline is understood in the cultural context. The administrators understood student indiscipline as behavior against the culture of people. This implies restorative justice was a strategy to address culturally related students' indiscipline. However, not all student indiscipline is culturally related. If this implies restorative justice was implemented as a complement to other types of student indiscipline.

Mr. Chirandu said that:

Usually, we have school rules and regulations which we give to pupils and parents as they join the school, outlining requirements and expected behaviour and contacts which are against those rules and regulations become some form of misbehavior (Administrator's Interview, July 12, 2017).

Furthermore, Mrs Choruma a senior teacher of Danda Government Secondary School, postulated that student indiscipline referred to "when a student did something against set school rules that could be done outside the school grounds if a parent came

and reported it and even if done during school hours it constituted students' indiscipline" (Administrator Interview, July 13, 2017). The findings indicated that students' indiscipline refers to breaking the school rules.

The teachers' understandings of students' indiscipline are that it is breaking and not following school rules and regulations. The teachers said that the students' indiscipline is "when students are not abiding by school rules and regulations" (Teachers' Focus Group Discussion, July 12, 2017).

Mrs Ester, a practical subject teacher, stated that "students' indiscipline is not following properly the school rules" (Teachers' Interview, July 12, 2017). Mr. Tavarwisa echoed that students' indiscipline refers to when "students are doing things contrary to the school rules and culture" (Teachers' Interview, July 12, 2017). The teachers understood student indiscipline as the breaking of school rules and any student behavior against the culture. The school rules are the standard for explaining students' indiscipline. The term culture is broad and relative, so the understandings of students' indiscipline using the term culture resulted in multiple understandings and subjectivity in interpretations.

The parents' understandings of students' indiscipline as acts that are contrary to societal expectations. Chief Nyamutake said that "student's indiscipline is not listening to instructions (Parent's Interview, July 11, 2017. Ms. Katsi echoed that "student's indiscipline is when the learners did not follow what was expected of them at school such as not doing schoolwork, fighting, bullying, truancy and unregistered dismissal" (Parent Interview, July 11, 2017). Whereas. Mrs Zengwe, a parent with a diaspora husband, said "student's indiscipline is when the child is involved in activities contrary to the expectations of his/her age group in society such as smoking tobacco, love affairs, and any other misbehaviour (Parent Interview, July 13, 2017). Mr. Dhimbwa, a traditionalist, village headmen, School Development Council Chairman and parent, said "student's indiscipline starts at home and students bringit

to school and the learners are not serious about schooling” (Parent Interview July 12, 2017).

The findings are that, students’ indiscipline extend to the homesteads where the students are coming from. The participants have multiple understandings of student’s indiscipline. The student indiscipline phenomenon is understood as anti-social, behavior against the culture, not listening and breaking of school rules. Whilst the participants have some understandings of students’ indiscipline, but the terms used are broad. For instance, culture is a dynamic and complex phenomenon. The school rule is also wide and contextual. This implies when restorative justice applied to address student indiscipline, the implementation will be in haphazard manner. It is haphazard in the sense that there is cultural diversity in the school.

The participants understood students’ indiscipline using examples, such as absenteeism, love affairs, truancy and others. The data also indicated that the understandings of student’s indiscipline at Danda Government Secondary School could be typified. Mr. Kamba understood student’s indiscipline as “not writing schoolwork, not wearing uniforms, truancy, absenteeism, students going home unregistered, improper association between students and adults [taxis/kombi drivers, whindi/taxis assistants, sugar daddies], late coming to school and use of vulgar language” (Administrator Interview, July 14, 2017). In addition, another administrator Mr. Chirandu, expanded the list of cases of students’ indiscipline as shown below “attending lessons, insubordination/disrespecting teachers, not writing school work, embezzlement of school fees, truancy, vending, late coming, bullying and fighting, drunkenness, drug abuse, and ‘promiscuity/fornication’” (Administrator Interview, July 12, 2017).

Mr. Gono agreed with the above list and added “early pregnancy and improper association (form one versus form six) (Administrator Interview, July 14, 2017). Mrs Choruma echoed added “the improper wearing of uniforms” (Administrator Interview, July 13, 2017). The participants at Danda Government Secondary School have multiple understandings of common cases of students’ indiscipline. This

implies, the haphazardly implementation of restorative justice approach was done. It is haphazard in the sense that each participant uses it for what he/she understands as student's indiscipline.

The Danda Government Secondary School teachers identify student's indiscipline in the following various ways, for instance, "drug abuse, love affairs, bullying, and fighting" (Teachers' Focus Group, July 12, 2017). As Mr. Gatora confirmed that "love affairs, alcohol abuse, bullying, and late coming school as common cases of students' indiscipline" (Teacher Interview, July 13, 2017). The teachers identified similar types students' indiscipline such as love affairs, drug abuse, bullying and fighting punishable by suspension, intervention by involvement of parents. The complementary restorative justice was implemented to address student indiscipline. It complements in the sense that it contradicts the suspension and expulsion model of discipline. The restorative justice structure will replace the existing scope of student indiscipline.

The parents at Danda Government Secondary School, identified some common types of student indiscipline punishable by harsh traditional disciplinary measures such as expulsion and suspension. Mrs Zengwe identified "disrespecting adults including teachers, beating teachers, smoking marijuana, drinking beer, love affairs, and promiscuity, as some common cases of student indiscipline" (Parent Interview, July 13, 2017). Mr. Dhimbwa concurred with Mrs Zengwe's list, but he also mentioned "truancy (students come to school but stay outside school fences)" (Parent Interview, July 13, 2017). Ms. Katsi expanded the list by including [Shona], kusanyora basa rechikoro [English] not writing schoolwork (Parent's Interview, July 11, 2017). Mrs Zengwe, also mentioned "'promiscuity', disrespect of parents and beating of teachers" (Parent Interview, 13 July 2017). The responses from Mrs Zengwe stretched the sphere of the students' indiscipline to include what happened outside the school premises and school hours. Mr. Dhimbwa, a parent, commented that "there was a big problem of love affairs for the girls and boys, drinking beer, bullying, and fighting" (Parent Interview, July 12, 2017).

The students' indiscipline could be categorized as cases related to bad habits such as truancy, fighting, drinking beer, drug abuse, alcoholism, love affairs and 'promiscuity'/'fornication' (Observation, July 12, 2017). Collective misbehaviour of students also emerged as expressed below non-attendance of school while hiding around the school grounds (truancy) and loitering along the road when late to school (Field Notes, July 12, 2017). The last category was related to disobedience to school authority such as disrespecting teachers, and assaulting teachers and parents. Mrs Zengwe said:

Student indiscipline such as love affairs happen at home. Even if you beat the children, they continue loving each other. If a parent continues beating them, they end up retaliating. My daughter was arrogant such that she said, 'I will fight you if you continue harassing me' (Parent Interview, July 13, 2017).

When the students at Danda Government Secondary School were asked about common cases of students' indiscipline they were also asked about their understandings of student indiscipline at Danda Government Secondary School. The understanding is supported by the following data Rangarirai identified types of students' indiscipline such as "love affairs/illicit relationships amongst students, smoking marijuana, bullying, fighting others, drinking beer and not coming to school while in between school and home" (Student Interview, 11 July 2017). Tawanda said that "some cases of students' indiscipline were smoking tobacco while still a student" (Student Interview, 11 July 2017). Maonei also described students' indiscipline in terms of "drinking beer and smoking" (Student Interview, 13 July 2017). As a result, the types of students' indiscipline identified fall under cultural type, criminal cases and others which implies there were some intervention strategies that used to address those cases of student indiscipline. Therefore, the inclusion of restorative justice approach, implies it is complementary to counselling, negotiation and other traditional disciplinary measures approach and as an alternative to punitive measures such as jail term. Restorative justice approach complements in the sense that, during cultural methods such as Kutaurirana of disciplining the student restorative justice

principles are incorporated versa. The way restorative justice was implemented was haphazardly implementation. It was used unsystematically in the process of addressing student indiscipline.

5.3.2 Danda Government Secondary School 's Understanding of Restorative Justice

Danda Government Secondary School participants understood restorative justice approach in many ways. There are several understandings of restorative justice from participants, that is, way of disciplining students, dialogue, unhu strategy, 'talk', a platform for student voice'' and *'kutaurirana'*. These assertions are going to elaborated and substantiated by data and brief discussions.

In Danda Government Secondary School restorative justice approach is understood in a generic form as way of disciplining students. The teachers said that "restorative justice is a way of disciplining students" (Teachers' Focus Group, July 12, 2017). The teachers' understanding of restorative justice approach indicated that it includes any way used to address students' indiscipline. This is a broad understanding of restorative justice. The teachers if implemented restorative justice with such an understanding it implies Danda Government Secondary school haphazardly implemented restorative justice as a response to students' indiscipline. The haphazard in the sense that any way to instill discipline is regarded as restorative justice whether with or without restorative justice philosophy, theory.

Restorative justice is understood as 'dialogue' that is used to address students' indiscipline. Mr. Dhimbwa, the village head and chairman of the Danda Government Secondary School Development Association, understood restorative justice as:

It is a 'dialogue' that involves the headmaster and senior teachers, and parents of the child and they deliberate how to help the child. The meeting is to try to discuss how the learner can restore his character and relationships (Parent Interview, July 12, 2017).

Nicole said that restorative justice was the same as

‘dialogue’ or restorative justice practice as a situation when the student was invited to the school disciplinary committee and the committee gave the student time to reflect and transform his/her behaviour (Student Interview, July 11, 2017). The vernacular term used by Nicole to designate restorative justice is normal conversation or dialoguing (Student Interview, July 11, 2017).

Calvin said:

during restorative justice practices parents were invited for a ‘dialogue’ or restorative justice. Restorative justice was an approach that was used to restore broken relationships/amend the harm caused. It restored the relationship between the two through the intervention of a third party (Student Interview, July 11, 2017).

The understanding of restorative justice as a ‘dialogue’ is common at Danda Government Secondary School. The explanation is broad and include all types of dialogue as restorative justice. The participants’ understanding of restorative justice implies that they were implementation a wide phenomenon such that it was implemented in a haphazard manner. Dialogue is a broad concept with various antecedents. Therefore, to singular out which dialogue qualify to be restorative justice influenced the haphazard and partial implementation of restorative justice. It is partial in that dialogue pervades all restorative justice practice.

Parents understood restorative justice as an Ubuntu/unhu strategy of behaviour shaping. For example; Chief Nyamutake, the local traditional leader, defined restorative justice as” an attempt to teach the learner and to discipline the learner...The student should be able to differentiate between the bad and the good” (Parent Interview, July 11, 2017). However, there are several strategies to instill ‘unhu’. Therefore, the understanding reveals that restorative justice is strategy to instill unhu amongst students.

The restorative justice is understood as ‘talk’ that is used to address student indiscipline. Mr. Kamba, the school head, said restorative justice is” the ‘talk’ on student indiscipline such as improper association” (Administrator Interview, July 14, 2017). The school head understands restorative justice as the talk that happen when there is a student indiscipline. If the understanding of restorative justice as a talk used in the implementation of restorative justice, it implies it was haphazardly implemented.

The other understanding is that restorative justice refers to a chance when the students tell their point of view about a n act of students; indiscipline. Burah understood that restorative justice is when:

The victim was given the chance to narrate his/her ordeal whilst alone before a panel. The one alleged to have perpetrated the case is also called before a panel and narrates his/her side of the story. If the perpetrator is proven guilty, he/she is punished. No forgiveness was given. Such an issue rarely happened (Student Interview, July 11, 2017).

Furthermore, Mr. Chirandu said that restorative justice refers to:

Guidance and counselling where we have ‘talking’ with people [silent, aah]. It is believed after such ‘talk’ should yield good results to the pupil. The Guidance and Counselling teacher will point out the danger of such behaviour to the teacher and pupil. The GC teachers were giving the picture of misbehaviour such as immorality, drunkenness and sexual immorality (Administrator Interview, July 12, 2017).

Another teacher, Mrs Choruma, senior teacher at Danda Government Secondary School, said “restorative justice was more of counselling” (Administrator Interview, July 13, 2017).

Mrs Ester, stated that:

I do not understand. I cannot dialogue with the culprit. It is not effective. Learners cannot stop their misbehaviour. We call the learner and have one child as the witness. The child who misbehaved gives their side of the story and the witness gives the other side of the story (Teacher Interview, July 12, 2017).

In addition, Mr. Gotora, understood restorative justice as:

Dialogue depends on the one saying it. How influential is the person using it? We use proper terms. Dialogue works very well. People had reformed through dialogue. If we are given enough time most of the things could have been solved but we solved it after it happened (Teacher Interview, July 13, 2017).

The term restorative justice is understood as a disciplinary strategy that emphasis dignity of the students. The term dignity revealed the influence of the Zimbabwe Education Bill (2016). Section 63 of Chapter 2:13 (a) (i), states that “discipline must respect the dignity of learners and should not amount to physical or psychological torture, cruelty or inhumane or degrading treatment or punishment” (p.4). This section is read in conjunction with the Constitution of Zimbabwe Amendment (No.20) Act 2013 section 51 and section 53 that emphasize the “right to human dignity and freedom from torture or cruel, inhumane or degrading treatment or punishment” (p.29). The understanding of restorative justice at Danda Government Secondary School was influenced by the Zimbabwe Constitution (2013) and the Zimbabwe Education Amendment Bill (2016). In addition, the findings from Danda Government Secondary School case about their understandings of restorative justice indicated that it was an approach to deal with students’ indiscipline involving a ‘talk’ and an approach that educated the perpetrators of indiscipline (Document Analysis, July 4, 2017).

Regarding the Danda Government Secondary School's understandings of restorative justice, multiple explanations were given. The data showed that students viewed restorative justice as a process of discussion/dialogue where the two /many parties affected by the indiscipline sat down and talked about the participants which indicated that whatever disciplinary outfits that involved the dialogue were regarded as restorative justice.

Danda Government Secondary School's understanding of restorative justice is 'Kutaurirana'/ 'dialogue'. The parents, students, and teachers at Danda Government Secondary School understood restorative justice as "Kutaurirana" which is translated 'dialogue' or 'talk'. The dialogue or talk was understood differently by the participants. Their understanding was that in restorative justice there is a dialogue between the two antagonistic parties.

5.3.3 Danda Government Secondary School's contextualization of the restorative justice approach

The implementation of restorative justice approach at Danda government secondary school has the genesis during the inclusive government in Zimbabwe in 2009. During the era of the Government of National Unity (G.N.U.) in Zimbabwe, the former Minister of Primary and Secondary Education, Sport and Culture initiated the use of non-violent measures. This is the context in which the restorative justice approach introduced in the government secondary schools. The 2009, is the turning point in the history of Zimbabwe which was characterized by massive level of violence. The education sector was a conduit to foster democracy and the infant G.N.U government. The restorative justice at Danda Government Secondary School started as a political statement that emphasized that students should not be beaten but that teachers should dialogue with them. As Mr. Gono said that, "such statements like were talked about at political gatherings, but they received no formal communication from the ministry" (Administrator Interview, July 14, 2017).

The teachers at Danda Government Secondary School understand restorative justice approach as dialogue approach to student s' indiscipline. The teachers said that “students were no longer to be punished but that teachers needed to dialogue with them” (Teachers’ Focus Group, July 12, 2017). Restorative justice approach was understood as dialogue. This implies that the implementation of restorative justice approach was complementary to dialogue model. It complements in the sense that it incorporates the dialogue principles into its structure while extending the scope of student indiscipline.

The teachers understand restorative justice as smoke screen because the traditional disciplinary approaches such as corporal punishment, suspension and exclusion might continue to be implemented. The teachers were not trained on restorative justice. The teachers said that “it was in the meetings that they were encouraged to use dialogue. But this was not training.” (Teacher Focus Group, July 12, 2017).

The restorative justice approach implemented at Danda Government Secondary School was ‘undocumented’. Danda Government Secondary School used the Writing the Wrong model to address love affairs between students. The excerpt below is about a circle model used to deal with a love affairs case at Danda Government Secondary School.

From the time we fell in love there was nothing. I proposed to her whilst at the bus stop and she accepted my proposal on the following Monday. We used to communicate using letters. I never had sexual intercourse with her but mere hugging each other (Document Analysis, July 12, 2017).

Mrs Maku said that:

I, the mother of Isaiah, had been invited to attend a disciplinary hearing of my son who was involved in love affairs. As a parent I authorized the school to deal with my son as their child (Document Analyst, July 5, 2017).

As Maonei wrote that:

[We] started to fall in love when I was in grade 7. We are now in the second year of our affair. My boyfriend started to invade my room where we are self-styled residing. He started fondling me telling me that I was culturally his wife. After this event I told my mother, but she said just tell him not to play customary practice at school. But he insisted that there was no problem. In the third term he tricked me, and we slept together from Monday to Thursday and we were not attending school. He went to school on Friday, but he dismissed early at around lunch time. He stealthily entered my room in the night and slept until Friday then we parted ways as he came to school. This term I rarely attended school because sometimes I was ill (Document Analysis, July 12, 2017).

The boyfriend was also asked to write what happened. Tawanda explained his version as follows:

I fell in love with this girl and as people who reside at the same dormitory, I thought of cohabiting with my girlfriend. In the third term she thought of joining me in my room. I started to share my bed with her, but I never had intimacy with her. This day the senior lady, Mrs Choruma, informed me that she received information from the local community about the cohabitation. Therefore, I wrote this letter (Document Analysis, July 12, 2017).

Then findings indicated that restorative justice approach is partially implemented to address students' indiscipline. The restorative justice approach from evidence given by students indicated that it was used to collect data on what happened. In that sense it was partially implemented. The parent revealed another dimension that restorative justice was an alternative approach to address students' indiscipline. It is alternative in the sense that it was an option amongst others which was implemented to address cases of love affairs. The findings from the written documents indicated that the students actively participated in shading light to their case of student indiscipline

through the implementation of writing the wrong model. The inference from evidence in the documents about how the love affairs resolved indicated that these were statements before a disciplinary hearing. The writing the wrong model was partially implemented and complementing the other disciplinary measures implemented. The partial implementing was when the model of restorative justice was implemented to gather information, while incorporating restorative justice principles such as student participation students' voice and freedom of expression. In this case there was complementary implementation of restorative justice to address a case of love affairs at Danda government secondary school. However, the writing the wrong was implemented but the evidence from the document indicated that it is done haphazardly and impromptly. It is a partial writing the wrong process.

The Danda Government Secondary School implemented the Kutaurirana³⁴ model of restorative justice to address students' indiscipline. Nicole said that:

Kutaurirana is when the student was invited to the school disciplinary committee and the committee gave the student time to reflect and transform his/her behavior" (Student Interview, July 11, 2017). Calvin said the "parents were invited for a 'dialogue' or restorative justice... misbehaving students were invited to the office and sat in a circular form. The senior teachers and administrators were panelists. They had a restorative session (Student Interview, July 11, 2017).

The findings indicated that the kutaurirana model / dialogue model is partially implemented to address student indiscipline at Danda Government Secondary School. Dialogue is a multifaceted phenomenon as espoused by the Danda Government Secondary School community. Surprisingly, dialogue was found to pervade all models of restorative justice practices implementation in the education system. The teachers pointed out that "it depended on the nature of cases of students' indiscipline. If it was a major case, the school disciplinary committee was involved

³⁴ Kutaurirana is translated as dialoguing and it is regarded as a philosophy of conflict resolution which is non-violent situation

but for minor cases, teachers could handle it with students in one-on-one dialogue “(Teachers’ Focus Group, July 12, 2017).

Dialogue pervaded all social institutions of the community. The teachers said that “the dialogue employed at Danda Government Secondary School community was reminiscent of the religious backgrounds of the students where the religious leaders used dialogue in teachings and imparting advice” (Teacher Focus Group, July 12, 2017). Furthermore, Mr. Vashe said, “dialogue would sharpen skills that enhanced the restorative justice practices” (Teachers’ Focus Group, July 12, 2017) .

Mr. Dhimbwa said that:

dialogue approach was good or effective. It mirrored the Shona court system. The dialogue system dovetailed into the documented Shona traditional justice system (Parent Interview, July 12, 2017).

Mr. Kamba said that:

‘talk’ as the most important aspect in telling the students involved in misbehavior... here at Danda Government Secondary School class teachers and their class hold debates every now and then on cases of indiscipline (Administrator Interview, July 14, 2017). He further described a situation that at (Administrator Interview, July 14, 2017).

During an observation of a class dialogue I discovered that the dialogue assisted to create a safe environment and students participated in the discussion as I witnessed in a certain class during the register time (Field Notes, July 12, 2017). Mr. Kamba citing an incident of a young girl in forms one (grade 8) who was no longer coming to school but staying with a boyfriend said:

³⁵This is an accommodation unsanctioned by the school authorities. It is a type of accommodation whereby the parents and students and or students alone sought accommodation in the surrounding homesteads and abandoned homesteads.

A young girl who resided in self-styled dormitories was not coming to school frequently. She was staying and sleeping in the same room with her boyfriend who was in lower sixth form. These incidents came to the school office by community people and her class teacher who said the girl was not attending school in time, she was always late, performed badly academically, was sleepy whilst in class, always lonely and not happy. I invited her to my office, and I asked her why she was always absent from school and came late to school. She started crying uncontrollably. I asked the senior woman to investigate. The girl told me that her boyfriend was sleeping with her and she acted as the mother to prepare everything for the boy. I called the boy also for a dialogue and I discovered the boy was abusing a minor. I invited the parents of the girl, parents of the boy, the girl and the boy for a dialogue conference. During the dialogue the girl narrated how the boy abused her sexually. The boy also narrated his understanding of the relationship. As the way forward, the boy and the girl were made to understand the harm of their practices. The girl was transferred from the self-styled dormitory to another place where she stayed with the relative. The girl and boy were to attend counselling sessions. The boy made a commitment to break the relationship.

There was a minor incident some weeks later between the girl and boy and this was managed through dialogue (Administrator Interview, July 14, 2017).

Yanai, the girl mentioned above, said that:

We fell in love whilst I was doing grade seven. This year in the second term was when we started to share a room and he assured me that culturally I was his wife. I reported him to my mother, but she said tell him to stop practicing the cultural wife. He said it does not matter. In the third term, as soon as we opened, he invited me to his room to share his bed with him and I complied. So, we slept together on Sunday, Monday, Tuesday, Wednesday and Thursday. He went to school and left me at home. He returned during lunchtime. After school that evening, he came and slept in my room the whole night. On Friday, he

went to school, but I remained home. I spent the whole week not coming to school and on other days I had a stomach-ache (Document Analysis, July 13, 2017).

From the documentary evidence, Yanai was underage, and she was in a sexual relationship. The dialogue made the girl share the information about her abuse. For her it was normal culturally to be in love with Tineyi.

Tineyi, the boy in question, said that:

I fell in love with this girl. As people who resided at the same dormitory, I started sharing her room with her. Thus, we started to sleep together. However, she is still a virgin. I was invited by Mr. Gotoru and Mrs. Choruma who informed me that according to the grapevine from the community I was sleeping with the girl. I gave the full details of the story (Document Analysis, July 13, 2017).

The Danda Government Secondary School employed restorative dialogue called class dialogue model or assembly dialogue model. Mr. Kamba, the headmaster, shared how he had been using restorative dialogue:

I had successful Kutaurirana with the whole school at the assembly after I received bad publicity about students who were drinking beer at the nearby township, 'prostitution', late coming to school or hiding along the main road, misbehaviour at the sports day, singing vulgar language sporting activities and others. I had a good time to speak with the students, and the SDA chairperson and his committee were present. I discovered that students were expressing their views freely and I listened to them. The students raised issues like drinking beer was because they were hungry and hiding from entering the school yard was because the teachers on duty did not consider their plight of long distances from home and teachers were still beating them. The two-way conversations created agreements and support for teachers and students to be accountable for honoring the agreements and school

reputation. We condemned the immorality strongly (Administrator Interview, July 14, 2017).

The findings from the evidence indicated that the dialogue model was complementary to debate approach to students' indiscipline. It is complementary in the sense that dialogue complements debate strategy of addressing student's indiscipline. The steps to conduct a dialogue were partially implemented as it as a mixed kind of restorative justice approach. Also, the dialogue principles were partially implemented in addressing students' indiscipline. From the excerpt, for Danda Government Secondary School restorative justice was implemented as assembly dialogue. The principles of the restorative justice practices were upheld, such as support of the victim, and the offenders were actively involved in the mapping the way forward. The principle of condemnation was applied effectively. When applying the theoretical framework, the relationships were rebuilt and repairing of the damage was done. The reputation of the school had been harmed by the behaviour of students especially during the sporting campaign.

The other use of restorative dialogue was shared by the senior lady about the self-styled dormitories residences. Mrs Choruma said:

I had been tasked to talk with a group of girls who had challenges with the *whindi* (taxi driver assistant), and community mothers and sugar daddies. There was also an outbreak of sexually transmitted diseases as well as 'prostitution'. I had a wonderful chance to exchange experiences with the girls. The girls and I were able to listen to each other and divulge some secrets about their sexual life. We extended the dialogue until late in the evening. The restorative dialogue created group agreements and some students committed to visit the clinic for treatment and to terminate the relationships (Administrator Interview, July 12, 2017).

The other restorative justice practice took the whole day. The individual student who misbehaved was invited into an office for a one-on-one dialogue with the teacher,

administrator, senior lady or master or deputy headmaster and the headmaster/mistress. Mrs Choruma said:

There was an incident of a girl who wanted to commit suicide because of abuses from home. I was informed of the incident by the girl's friends. I invited the girl to my office, and I asked her about the problems that caused her to contemplate suicide. I talked with her for about three hours. She agreed to change her mind. And we agreed on monitoring and how to involve the parents in a proper way. She put her commitment in writing (Administrator Interview, July 13, 2017).

The One-on-One model was an impromptu kind of restorative justice implementation to address students' indiscipline. If it is impromptu, it implies restorative justice approach is haphazardly implemented. The one-on-one model implemented at Danda Government Secondary School was at the targeted level. However, the seriousness of the above case needed more than only two people present. In addition, it lacked a third party. When I further probed her, she indicated that traditionally such matters were resolved behind closed doors with two people and this worked (Administrator Interview, July 13, 2017). The one-on-one model implemented at Danda Government Secondary School revealed that it was a partial restorative justice.

The Face-to-Face meeting model was a model of the implementation of restorative justice to address students' indiscipline at Danda Government Secondary School. The findings indicated that teachers used face-to-face meetings with students to resolve cases of indiscipline. Ms. Dube said "It depends on the nature of cases of indiscipline. If they are major issues the school disciplinary committee is involved but for minor cases teachers handled them with students in a one-on-one meeting/dialogue "(Teacher Interview, July 12, 2017).

Rangarirai described an incident when he was involved in face-to-face dialogue model. He said that:

When the teacher entered our classroom, he asked me how long I had been learning at this school and he queried my dress code. I was invited in front of the class and he said you have not tucked in your shirt and you make a lot of noise. I answered him without any remorse and with disrespect. The teacher held my hand and led me to his office. He asked me what happened and what I mean with the reply I uttered. We had a dialogue and I learnt my mistakes. I apologized and made a commitment that I will never repeat it again. I was responsible and accountable for my misdeeds and sought another chance to continue with my studies (Student Focus Group, July 12, 2017).

However, whilst dialogue was commonly used, Mr. Gatora, a senior teacher said that “some children are shy when using the one-on-one approach. If you are not friendly, they hide the information [and] you need to explain this approach to the children” (Teacher Interview, July 13, 2017).

Mr. Kamba, an administrator said in following excerpt:

There were some incidents of boys who drank beer and fights erupted on the sports day. The fighting ended up involving the community who were around. When the matter was reported to the administration, we took it to the assembly point to address such rowdy behaviour. In preparation for the assembly restorative justice we interviewed the coaches and captains of teams. I also interviewed some local members about what happened. The school assembly restorative justice took about two hours. I presented the cases of indiscipline and the students involved took responsibility and accountability for their misdeeds. We had to debate about the behaviour displayed by the students. During the discussion we managed to indicate how the behaviour harmed the school community and relationships with the community members. The agreements were made, and the boys involved were suspended from attending games for the whole term. The boys volunteered to go around to the affected community members saying sorry. As a follow,

up the boys were to attend counselling sessions from there, there was a minor incident of beer drinking and it was managed by talking to the culprit and referring him to a counselling session (Administrator Interview, July14, 2017).

The findings from the study indicated that there were several models of dialogue implemented at Danda Government Secondary School. The dialogue model of restorative justice in its various forms was partially implemented. It is partial in the sense that in another incidence like the face-to face talk, the teacher used impromptu talk and it is not the entire disciplinary process on dialogue. The findings also revealed that the dialogue model of restorative justice at Danda government Secondary school's implementation to address student indiscipline was complementary way. It complements, counselling, for instance the way Mrs Choruma used dialogue to address students who were involved in illicit relationships with the *sugar daddies*, *sugar mummies* and *whindis*. It complements the counselling model in the school. Dialogue is also used to solicit information about what happened in the commission of the act of indiscipline. For instance, in the case of Tineyi and Yanai because the evidence indicated that after the disciplinary panel gathered information through inference probably, they used another disciplinary method.

The use of dialogue model on the assembly point indicated that Danda Government Secondary School implemented restorative justice approach haphazardly to address students' indiscipline. It was haphazard in the sense that it was not systematic, and it involve all students. The responses were uncoordinated hence it was like a kangaroo court.

The implementation of dialogue model created a student voice in school as dialogue promoted active participation in both school and restorative justice process, resulting in a conducive learning environment and forward-looking focus. Even though dialogue was haphazardly implemented to address student indiscipline, but the model proved to be non- violent and totally positively influences school engagement and restoring relationships and student voice is a promising prospect.

Mr. Chirandu and Mr. Gono shared the same observation that the talk was carried over by the teacher on duty or senior lady or senior master on assembly days. Mr. Chirandu and Mr. Gono expanded the idea of whole class session to include the whole school on assembly days. The dialoguing of student indiscipline at the assembly evokes the Shona culture of *bemberera* [it is a public attack on the bad behaviour in community so that the perpetrators can change their bad ways]. This cultural practice leads to shame.

Danda Government Secondary school implemented the circle model of restorative justice approach to address student indiscipline. As Mr. Tavarwisa said: As a class teacher for form three classes, one day I found my class making a lot of noise. I found out the noise was caused by a fight in class. The two girls were exchanging fists over gossiping. I stopped the class and called for a class circle. The students moved their chairs into a large circle. We spent thirty minutes discussing the fight, how we were feeling and why we fight, and if there was anything that can be done to stop it, and our triggers and our awareness when we experience anger. It was effective; the girls apologized to the class and in their relationships, they became friends again (Teacher Interview, July 12, 2017).

Mr. Gono said that:

A young girl, Vimbai in form three, had a tendency of truancy and coming to school late almost every day. She was missing her lessons and her performance was deteriorating. This behaviour and negative performance came to the office when reported by the class teacher. I invited the girl to my office and interviewed her. After the interview we decided that a restorative conference was ideal. We invited the parents to attend the conference. The conference included the learner, two parents, senior teacher, school counsellor, senior teachers and her class teacher (Administrator Interview, July 14, 2017).

Vimbai explained that her parents were invited to school after she absconded from school without notifying her parents.

[Shona] Ndakadanirwa vabereki vangu nenyaya yekuinda kumusha ndisina kutaura. Ndakatsidza kuti handichaendezve kumusha ndisina kutaurira vabereki vangu.

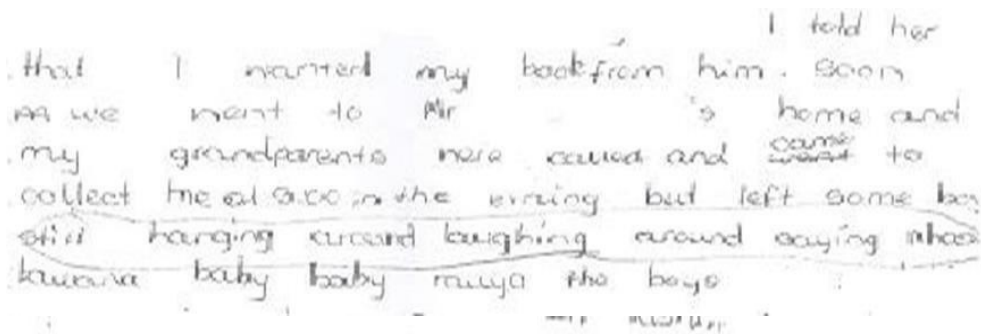
[English] My parents were invited to school after I absconded from school without notifying my parents (Document Analysis, July 13, 2017).

Nicole explained that they went to the school head's house and her grandparents were called to school. They came to accompany her home at 8.00 in the evening but left some boys still hanging around laughing (Document Analysis, July 13, 2017). Nicole remarked that "So, from this day I am no longer going to be involved in any other love stories at school and I am very sorry to myself and to my teachers" (Document Analysis, July 13, 2017). Mr. Kamba, as the school head of Danda Government Secondary School, implemented restorative justice in response to an incident of love affairs of a young girl called Nicole. He said that:

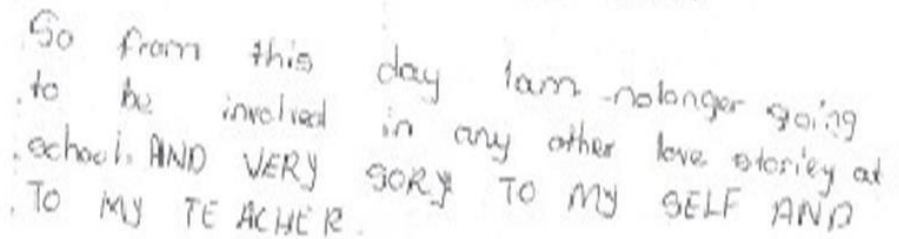
A young girl aged 13 years in form one, was involved in love affairs with another boy in the schoolteachers' cottage. The teachers and other children were name calling her, laughing at her and she was sent home during the night. The incident came to my attention. The young girl affected was so disturbed and felt humiliated by the teachers' wives and other students who reside in the cottages. I called the girl child and interviewed her, and she divulged to me that she was staying with her grandparents in the nearby community. I decided to have a family group conference on that same evening. I interviewed the lady teachers and wives of teachers and other students including the boyfriend. We had the conference with her grandparents, relatives, teachers and other students. The conference took 90 minutes and agreements included that the girl child was escorted home by her

grandparents and to breakaway with all her boyfriends. She made a commitment that she would not do. As a way of follow up she was asked to attend counselling sessions for a term and write her story and commitments (Administrator Interview, July 14, 2017).

An excerpt from Nicole's incident is below:



I told her that I wanted my book from him. Soon as we went to Mr [redacted]'s home and my grandparents were called and came to collect me at 6:00 in the evening but left some boys still hanging around laughing around saying *khosi khawana baby baby muya the boys*.



So from this day I am no longer going to be involved in any other love stories at school. AND VERY SORRY TO MY SELF AND TO MY TEACHER.

(Document Analysis, July 11, 2017)

Danda Government Secondary school implemented conference model of restorative justice approach to address cases of sexual misconduct. Below are excerpts from the interview: Mr. Kamba said:

Tami in form two was reported to have sexual misconducts. He was involved in fondling and using the mirror viewing the girls while in class and showing pornographic materials to the girls. These incidents came to the school's attention when reported by a group of six girls. I was tasked to handle the conferencing to address the sexual misconduct case. I interviewed all the six girls, the young boy, parents of the girls, and three other witnesses, two of the young boy's friends and his parents (telephonically). We had a conference with nineteen participants. The conference took two hours and thirty minutes. The young boy apologized to the girls, to the parents, friends and the

school community. He made commitments not to repeat it again and to attend counselling sessions. The girls expressed forgiveness and their relationships were rebuilt. During the conferencing the father of the younger boy beat him (Administrator Interview, July 14, 2017).

Panashe said that restorative justice was implemented:

I went home and told my parents that it was alleged that I fondled a girl's breasts. My father insisted that I needed to tell the truth because he had the whole details of my incident at school. The senior master had already phoned my father and told him about the cases of indiscipline. When I tried to persist in lying to my father, my father made a call to the senior master and we had the conference and the truth came out (Student Interview, July 11, 2017).

Mrs Choruma, the senior woman, narrated how she used the restorative conference model in dealing with the case of indiscipline committed by a female student. She said:

I invited the guardians of the child and the administrators of the school. It was during the evening when the female students came to the teachers' cottage looking for her boyfriend. When all the parties affected were invited, we convened a conference (Administrator Interview, July 12, 2017).

The excerpt detailed how restorative justice was implemented in response to the student's indiscipline:

Soon after my lessons on Friday, I went to (name-withheld) house in the teachers' cottage. I told her that I wanted to spend my weekend at her house. In the evening I sent a small boy to call my boyfriend and he came. My boyfriend overheard some lady teachers complaining about his behaviour and he returned to their house. The madam who was hosting me asked why the boy was coming to her house. Soon we went to the headmaster's house and my grandparents were called to school during that evening. They came to accompany me home at

8.00pm in the evening but left some boys still hanging around and I am very sorry to myself and to my teachers (Document Analysis, July 13, 2017).

When the grandparents arrived, they expressed their embarrassment with the behaviour of their granddaughter. In addition, Mrs Choruma confirmed that the school head helped the younger teenager to understand how hurtful her actions were to her guardians, teachers and the school community (administrator Interview, July 12, 2017). The restorative justice was implemented to respond to a student who vandalized the school property. Below is an excerpt of restorative justice practice implemented to respond to acts of vandalism at Danda Government Secondary School:

I, Maidei, inscribed on a slab bench ... I am apologising for the damage done. I heard that I need to invite my parent and I am supposed buy cement and the bench must be plastered anew. After all this, I was asked to mention other people who were involved in the act of indiscipline (Document Analysis, July 12, 2017).

The findings indicated that at Danda Government Secondary school, the participants implemented partial conference model to address cases of student indiscipline. The conference model implemented was partial, in the sense that the participants involved in many incidences did not constitute a quorum for a conference. For instance, in the case of Tami who was involved in fondling, when the conference model implemented the parents of Tami and school administrators constituted the conference. The partiality is evident in that the harmed were not involved in the addressing of the student indiscipline. The victims' voices were not heard in the restorative justice approach to address a case of students' indiscipline. Therefore, Danda Government Secondary school partially and haphazardly implemented restorative justice approach to address student indiscipline.

5.3.4 The relevance of restorative justice approach at Danda Government Secondary School

This section focusses on the relevance of the restorative justice approach to address students' indiscipline. The participants state that level of participation of students was very high in the implementation of restorative justice approach. Mr. Kamba said that giving students' voice reduced indiscipline and the students appreciated that involvement" (Administrator Interview, July 14, 2017). Mr. Chirandu added that "there were positive changes through having a discussion with the students" (Administrator Interview, July 12, 2017).

The findings were that student's participation was very high in the Danda Government Secondary school implementation of restorative justice approach. There was active student participation in the restorative justice process.

The parents claim that dialogue model increased parental participation in the restorative justice process at Danda Government Secondary School. According to Mr. Dhimbwa:

Dialogue that involves the headmaster and senior teachers, and parent of the child and they deliberate how to help the child. The meeting was to try to discuss how the student can restore his character and relationships (Parent Interview, July 12, 2017).

The findings indicated that through dialogue model parents, teachers and administrators' participation in the restorative justice process to respond to students' indiscipline was improved. This implies there was total restorative justice implementation on the address of students' indiscipline. It is total in the sense that there were complete active stakeholders' voices.

As the above excerpts are evidencing, the voices of teachers, parents, and administrators were valued in the implementation of restorative justice as a response to students' indiscipline. The implementation of a dialogue model made a paradigm

shift as the learners were empowered to explain their situation and their understanding of the indiscipline committed. The students were empowered to express their views without fear of victimization. The students through the implementation of restorative justice were empowered to stand for any cause without fear.

The students acknowledged restorative justice approach as it is implemented to address students' indiscipline have a large role to increasing an effective student voices in the schools. The students commented that "there is room to express your views through 'dialogue' with teachers. A secondary level student is an adult and canning are outlawed in Zimbabwe. Canning a child dehumanizes the student and it's a form of abuse" (Student Focus Group, July 13, 2017).

The opportunity for students to express themselves was freedom expressed in the restorative justice process. Furthermore, the students argued "the restorative justice gave a chance for the learner to explain the cause of indiscipline" (Student Focus Group, July 13, 2017). The evidence from the documents indicated that students were free to narrate their incidents of indiscipline freely. Talent narrated that:

I, Talent, committed several cases of indiscipline. I came to school drunk on a school day. I disrespected my teachers and some teachers discovered that I was drunk. I embezzled school fees for the last term and this term. I am aware that it is a criminal offense for the parents who failed to pay fees for their children (Document Analysis, July 11, 2017).

Burah added, summed that "restorative justice practice was effective since it allows two-way communications in dealing with cases of students' indiscipline" (Student Interview, July 11, 2017). The implementation of restorative justice using dialogue made a paradigm shift and the philosophy of addressing students' indiscipline changed. The students were empowered to communicate their realities and the root of the problem is nabbed. The students had positive understandings of freedom were that the students were empowered to express their views without fear of

victimization. The students through the implementation of restorative justice were empowered to stand for any cause without fear.

The implementation of restorative justice approach at Danda Government Secondary School is complementary to dare system of conflict resolution among Karanga people. Mr. Dhimbwa juxtaposed the democracy envisaged in the restorative justice to the way community dealt with conflicts:

Restorative justice practices are used to settle issues about domestic violence and people who fight. People will deliberate on their differences. The case is heard by people. The concept of dare uses the restorative justice. The offender and victim will discuss their differences freely. The offender will give a token of a form of a bird or goat. This works because all affected people pour out their hearts (Parent Interview, July 12, 2017).

The findings indicated that the implementation of restorative justice to address student indiscipline at Danda Government Secondary School was complementary. It is complementary to dare model of conflict resolution amongst the karanga people of Zimbabwe. It complements in the sense that it incorporates *dare* principles that the harmer and harmed should voice their feelings in the deliberations.

Freedom was one of the attributes in the implementation of restorative justice in addressing students' indiscipline at Danda Government secondary school. The implementation of restorative justice was characterized by listening. The participants in the implementation of restorative justice should be good listeners. The Restorative Conference at Danda Government Secondary School was characterized by 'listening'. The young girl was involved in an incident of late coming to school and loitering around the main road. The case was reported by the community to the school. Burah the young girl narrated how the restorative conference was implemented to address her case of indiscipline. Below is the excerpt:

I was reported by the community that I abscond lessons while loitering along the road going up and down. I was asked to bring the parents to school for a restorative conference. During the restorative conferencing, I was given the chance to narrate my case to the parents and teachers in attendance. However, my father was angry as I narrated that I missed several lessons while at the road and I was afraid to be beaten by teachers on duty. All the participants were listening as I was talking. I was helped because we agreed the time I need to arrive at school because I was from a faraway place. I committed that I will not abscond again (Student Interview, July 11, 2017).

The listening attribute revealed a paradigm shift from traditional ways where the parents and teachers do not listen to the student who misbehaved. The listening made the participants learn and understand the root of their problem. If the participants made resolutions, they gave from an informed position. However, the teachers commented that the “students are not listening” (Teachers’ Focus Group, July 12, 2017).

The evidence presented indicated that Danda Government Secondary School (DGSS)’s implementation of restorative justice approach was complementary in manner. It is complementary in the sense that it incorporates the karanga cultural practices and cultural principles such as ‘listening’. The DGSS’ implementation of restorative justice approach restorative justice, it incorporates cultural practices of the students such as listening involved the students in their day-to-day operations. It is a school culture that was celebrated at DGSS. The students understand the dynamics of friendships and belonging to a group through listening during the implementation of restorative justice. The parents, teachers, administrators, and students are expected to listen during the implementation of restorative justice to address incidents of students’ indiscipline.

For some of the participants, freedom was realized as they engage in restorative justice practices. In this regard, Burah postulated that student freedom improves

because “you will be at the same wavelength as teachers (Student Interview, July 11, 2017). Nicole elaborated that learners find it open to talk with teachers” (student Interview, July 12, 2017). In the implementation of restorative justice s at Danda Government Secondary school equality was realized. Mrs. Choruma also revealed that there was equality as the implementation of restorative justice to respond to students’ indiscipline. Below is an excerpt from the interview:

There was a fight in class between three girls about money and selling cutex at school. The two young forms two girls were stopped fighting by the teacher who was conducting a lesson. We had a restorative circle to address case of fighting. The circle constitutes two students, two parents of the young girls, two staff members. I was the circle keeper facilitating the circle. During the discussions, the participants were given equal opportunities to talk. We spend one hour discussing the fight, noise, selling cutex in the schoolyard, disrupting lesson in progress and how we were feeling, why they fight and how to tame our anger. The two girls apologized, and their relationship amended. The parents were happy as they participate because they realized some of the root cause for selling was lack of pocket money. The students made commitments and the teacher forgave them (Administrator Interview, July 13, 2017).

The students wrote their cases of indiscipline and the commitments. Below are excerpts from document analysis:

I, Melody, a form two girl, my case of indiscipline I fought Tsitsi and Virginia over my money I used to purchase cuttex. If Virginia still owes me my money, I am unhappy. Tsitsi gossip that I put on cutex. However, I will not do it again to fight other people’s children. I, Virginia, a form two girls, my case of indiscipline was I sold nail polish to Melody and Roosy. I commit that I will not do it again.

I, Tsitsi, a form two girl, my case is that I gossip that Melody had put on cutex whereas she refused that until she fights me and tore my uniforms (Document Analysis, July 11, 2017).

The findings indicated that there DGSS's haphazardly implemented of restorative justice approach as a response to students' indiscipline. It is haphazard in the sense that the participants used multiple models of restorative justice approach in the same session. For instance, in the evidence provided the circle was used initially and, in the process, switched to writing the wrong model. The haphazardly implementation of restorative justice models brings at fore the interplay of different models. The combining of different models resulted in the eclectic approach to implementation of restorative justice approach at DGSS to address student indiscipline. It is eclectic in the sense that it combines various restorative justice models and practices to address students' indiscipline for instance the circle model combined with writing the wrong models and dialogue models.

The implementation of restorative justice approach at DGSS is complementary implementation. The parent's at DGSS claim that DGSS implemented a complementary restorative justice as the way to address students' indiscipline. According to Mrs Zengwe:

The Danda Government Secondary School was able to implement restorative justice practices, but to my incident, they did not do it well. I wanted them to cane my daughter. I slapped her in front of the teachers and the restorative justice committee (Parent Interview, July 13, 2017). Mrs. Maku a female parent of a misconduct boy who was involved in a love affairs case. She was invited to a conference at Danda Government Secondary School. Mrs. Maku said she was the mother of the boy (name withheld) I have come for the case of the love affairs as a parent I authorized the school authorities to punish him as their child (Document Analysis, July 13, 2017).

Mrs. Zengwe reported that:

She was invited to the school for a restorative justice conference. The teachers outlined to me that my daughter had love affairs with a form six boy. The daughter and I were invited for the restorative justice practice. My daughter was asked to put it in writing. The girl did not seek forgiveness because she said that it's normal for a mature girl to be involved in love affairs. The love affairs were supported by some local elders and close relatives in the community. The boy used to be with my daughter till late hours in the evenings. They were given bedrooms by the relatives of the boy. The girl insisted that she cannot separate or terminate the love affairs with her boyfriend. I ended up giving up. If she was involved in indiscipline cases, she could have passed with flying colors including Mathematics in her Ordinary level national final examinations (Parent Interview, July 13, 2017). The findings indicated that the implementation of restorative justice at DGSS is complementary implementation to address students' indiscipline. It is complementary in two levels that are complementary in the senses that it incorporates restorative justice approach with corporal punishment. The second level is complementary in the sense that, circle model incorporates writing the wrong model. Therefore, this resulted in a haphazard implementation of the restorative justice approach at DGSS to address students' indiscipline.

The restorative justice was implemented to instill and restore good manners amongst students at DGSS. Nicole said that "if a student persisted misbehaving, they invited the parents for restorative justice. During the restorative justice practice sessions, the student was taught good manners" (Student Interview, July 11, 2017). The DGSS implemented a complimentary restorative justice approach to address students' indiscipline. The imparting of good morals in the presence of the parents of the student implies that the restorative justice approach complemented traditional ways of moral teachings. It complements the traditional methods of teaching morals. It complements in the sense that in the restorative justice process, it incorporates moral

teachings into its structure while extending the scope of addressing student indiscipline to restoring the relationships and restoring moral values in the students.

There was a marked improvement in student behaviour at Danda Government secondary school. The implementation of restorative justice as a response to students' indiscipline resulted in a proactive shift in student behaviors. Rangarirai said that:

There was restoration so that students displayed good behaviour, good things, and good culture that led to successes in life. The students given instruction that leads to their success in life (Document Analysis, July 12, 2017).

Calvin added that “it is effective because students were restored and transformed their behaviour completely “(Student Interview, July 11, 2017). In addition, Nicole postulated that “cases of indiscipline such as the love affairs and fighting declined significantly “(Student Interview, July 13, 2017).

The findings indicated that proactive and reactive practices have contributed to the discipline improvement at DGSS. The DGSS implemented the restorative justice approach partially as it addresses students' indiscipline. It is partial in the sense that it was used to contribute to the improvement of discipline, but it was used with other disciplinary measures. The partial implementation of restorative justice approach at DGSS improved school attendances, even when students were late, they came to school. Tawanda said that “the students were no longer afraid of punitive disciplinary measures” (Students Focus Group, July 13, 2017). Mr. Kamba confirmed that “late coming and love affairs had been improved significantly” (Administrator Interview, July 14, 2017). Ms. Katsi said that “students came to school despite being late and no longer staying outside the schoolyard” (Parent Interview, July 11, 2017). The findings indicated that the partial implementation of restorative justice contributed to improved discipline in the DGSS. The restorative justice approach was nonviolent and respect the students such that the students came to school even they were late. It

is partial in that it incorporates other discipline measures and other conditions that were prevalent in the DGSS context.

The partial implementation of the restorative justice approach reduced the level of truancy and abscondment of classes. As Mr. Dhimbwa confirmed that “students who used to loiter around the nearby main road during the learning time, but this type of school absenteeism had declined” (Parent Interview, July 14, 2017). The findings indicated that the partial implementation of the restorative justice approach minimized the students’ tendencies to loitering along the main road. It is partial implementation because it is amongst the host of other disciplinary methods used to address truancy at DGSS.

Truancy was a popular culture that characterized public day secondary school. Once the students learned that they were late and the teacher on duty was administering corporal punishment on the school gate. The students just abscond to attend school/lessons and remain outside the school premises until dismissal time

The partial implementation of the restorative justice approach reduced the level of truancy and abscondment of classes. As Mr. Dhimbwa confirmed that “students who used to loiter around the nearby main road during the learning time, but this type of school absenteeism had declined” (Parent Interview, July 14, 2017). The findings indicated that the partial implementation of the restorative justice approach minimized the students’ tendencies to loitering The DGSS ‘s complementary implementation of restorative justice improved discipline in the school, restored relationships and some students changed their behavior for good. Rangarirai said that “restorative justice restored the students so that students can do good behavior, good things, and good culture that led to success in life” (Document Analysis, July 12, 2017). behaviors. As Calvin said that “it is effective because some students transformed their behavior” (Student Interview, July 11, 2017). Nicole said that “the implementation of restorative justice resulted in the restoration of relationships” (Student Interview, July 11, 2017). Burah postulated that “the good of the teacher-student relationship was restored and improved” (Student Interview, July 11, 2017).

The findings revealed that the implementation of the restorative justice approach to addressing students' indiscipline was effective since students displayed good behavior, students changed their behavior, and relationships were repaired. However, the implementation of the restorative justice approach was partial, complementary, and haphazardly. Even though there was no total and systematic implementation of restorative justice, the restorative justice approach positively influences students' behavior improvement and restoring of relationships.

5.3.5 Contextual factors on the implementation of restorative justice approach at Danda Government Secondary School

Several contextual factors influence that implementation of restorative justice approach at Danda government Secondary school. The challenges and limitations created the context that shaped the way restorative justice approach was implemented to respond to students' indiscipline.

The acts of student indiscipline recurring after the implementation of the restorative justice approach at Danda Government Secondary school (DGSS). This condition influenced the way the restorative justice approach implemented at DGSS. The students said that "the love affairs and fighting cases were recurring" (Students Focus Group, July 13, 2017). Mrs. Ester said that "students cannot leave their misbehavior" (Teacher interview, July 12, 2017). Furthermore, the students at Danda Government Secondary School rebuttal that "no benefit if talking between a student and teacher will seem as making the teacher stupid because the student continued with misbehavior" (Student Focus Group, July 13, 2017). Nicole postulated that at "Danda Government Secondary School, the love affairs and fighting cases were recurring" (Student Interview, July 11, 2017). Mr. Gono said that "that student was trick they pretended to be listening, but they do not take it seriously. Thus, why because of this case of indiscipline there was recurring of like bullying recur" (Administrator Interview, July 14, 2017). The findings indicated that there were recurring cases of student indiscipline which implies the total and systematic implementation of restorative justice was no longer viable. Instead, the partial and complementary

implementation of restorative justice was used because of the context of recurring students' indiscipline.

The participants at DGSS claimed that some parents were not coming for restorative justice practices to address students' indiscipline. Chirandu said that:

The recurring cases example if John's parents came several times parents end up not coming. Not all parents do come because some parents are in South Africa where they are working as migrant workers. Sometimes they refer to relatives to represent them (Administrator Interview, July 14, 2017).

The findings indicated that some parents were into attending restorative justice programs to address students' indiscipline at DGSS. This implies the absence of parents due to labor migration and other reasons led to the partial implementation of restorative justice. The partiality is in this sense, lack of adequate members to constitute a quorum for instance it's a VOM, conference, and circle model. The administrators because of the unavailability of parents of either the harmer or the harmed resulted in partial implementation of the restorative justice approach to address students' indiscipline.

The students at DGSS were not taking a restorative justice approach seriously as a response to students' indiscipline. Mr. Kamba postulated that:

Students do not take it seriously when subjected to restorative practices. They cannot imagine the effects of their behaviour. Some students came from homes where they are beaten as part of their social capital. The culture at their homes, children are beaten. Corporal punishment is used to enforcing discipline. This contradicted what is practiced at schools. Parents as a public demand advocated for the beating of children. Currently, the crops of teachers do not appreciate this because they said their work had been negatively affected (Administrator interview, July 14, 2017).

The findings indicated that lack of commitment to the use of restorative justice approach to addressing students' indiscipline the authorities used restorative justice alongside with corporal punishment. Therefore, there DGSS complementarily implemented a restorative justice approach to address students' indiscipline. It is a complement in the sense that it incorporates the corporal punishment principles into its structures while responding to students' indiscipline. The context created by the students' perceptions of the restorative justice approach resulted in the complementary implementation of the restorative justice approach. In the same vein, there was a partial implementation of a restorative justice approach to addressing students' indiscipline. It is partial in the sense that restorative justice was partially implemented and the authorities code-switching to corporal punishment.

The participants at DGSS claimed that the DGSS's implementation of the restorative justice approach was laissez-faire implementation. This resulted in recurring students' indiscipline and participants' negative perception of the implementation of the restorative justice approach to addressing students' indiscipline. The Chief Nyamutake said that "as a parent, there was a negative change because the students do not understand restorative justice. The implementation of restorative justice was viewed as handling students with soft gloves because of the removal of infliction of punishment" (Parent Interview, July 11, 2017). The findings indicated that restorative justice was implemented as a laissez-faire approach tom student's indiscipline. The participants view the DGSS restorative justice approach implementation as an alternative to corporal punishment. It is an alternative in the sense that a restorative justice approach was implemented as an alternative to corporal punishment of addressing students' indiscipline. The restorative justice approach was implemented as a replacement approach to students' indiscipline. It was replacing the corporal punishment and other traditional methods which were perpetuating injustice to the students.

The participant claimed that restorative justice was ineffective in the response to student's indiscipline Mrs. Zengwe commented that "implementation of restorative

justice as a response to students' indiscipline was useless because there was recurring student indiscipline. The children put in writing some truth but left much desired" (Parent Interview, July 13, 2017). Mr. Gono concurred that "that there were some students who were trick they pretended to listen and agreed with teachers, but they do not take it seriously. Thus, why there were recurring bullying and love affairs" (Administrator Interview, July 14, 2017). Mareve argued that "that there were no benefits if the dialogue between a student and teacher yielded the teacher being regarded as stupid, powerless and toothless bulldog because students continued with misbehavior" (Student Interview, July 11, 2017). The implementation of restorative justice as a response to students' indiscipline failed to eradicate cases of indiscipline. It failed to detour students from committing more cases of students' indiscipline because it is more of laissez-faire.

5.3.6 Limitations of the implementation of restorative justice

The limitations set the context that influences the implementation of restorative justice at DGSS. There were several limitations of the implementation of restorative justice approach at DGSS, these including, lack of legal framework, high teacher-student ratio, lack of training, lack of adequate time, lack of collaboration of school restorative justice approach and home and complementing restorative justice and other methods of discipline. These and others are going to be discussed substantiating the claims with data from the study.

There are no documents that guide the implementation of the restorative justice approach to responding to students' indiscipline at DGSS. Mr. Kamba said that "that there was no document present to use and still the supreme law of the land was not aligned to include the restorative justice practices" (Administrator Interview, July 14, 2017). The DGSS implemented an undocumented restorative justice approach. Mr. Chirandu elaborated that "there was no legal document related to the implementation of restorative justice as a response to students' indiscipline" (Administrator Interview, July 12, 2017). The findings indicated that DGSS implemented restorative justice without legal documents that guide them. The implementation of restorative justice at DGSS is a complementary implementation to address students' indiscipline.

It is complementary to cultural practices. It complements in the sense that the restorative justice approach incorporates some cultural values into its structure. The Karanga culture is undocumented. The lack of documents to guide the implementation of restorative justice to address students' indiscipline influenced the partial implementation of restorative justice and haphazard implementation of restorative justice. It is partial in the sense that the participants implement a restorative justice approach but without the documents to following steps. It is haphazard in the sense that the participants do not have a book to guide them, so they do it haphazardly.

The participants at DGSS haphazardly implemented a restorative justice approach to address student's indiscipline. The teacher's morale was very low. The teachers at Danda Government Secondary School said that "the community had labels on teachers due to political reasons. There political gathering denigrates teachers" (Teachers Focus Group, July 12, 2017). The findings are that teachers were frustrated and demoralized to work. The implementation of restorative justice was partial and inconsistent. The neglectful approach to social discipline assumes that there is low control and low support in the manner discipline is achieved and maintained the neglectful approach to social discipline at Danda Government Secondary School was caused by the hopelessness and despair that teachers were facing. The teachers were frustrated and demoralized because of the deplorable conditions of service. The teachers were so demoralized and for them to engage in the implementation of restorative justice was additional duties to them. The teachers' attitude towards the implementation of restorative justice was very low. The universal level of the restorative justice model was not done well. The teachers' frustration is a condition that influences a haphazard implementation of the restorative justice approach to address students' indiscipline.

The high teacher-pupil ratio at DGSS influences the partial and haphazard implementation of restorative justice to address students' indiscipline. The teachers said, that "the teacher-pupil ratio was too high. Pupils are many and teachers are few" (Teachers Focus Group, July 12, 2017). The large teacher-pupil ratio was a limitation

in the implementation of restorative justice as a response to students' indiscipline. The teachers observed that "One counselor at a big school like Danda Government Secondary School cannot work. The school had an enrolment of about 1200 students versus one male counselor" (Teachers Focus Group, July 12, 2017) . The teacher-student ratio was too high such that the teachers were overwhelmed with the number of cases of indiscipline that need implementation of restorative justice. Mr. Ephias concurred, that" the teacher-pupil ratio was too high. Pupils are many and teachers are few" (Teacher Interview, July 12, 2017). The high teacher-pupil ratio influences the complementary implementation of a restorative justice approach to addressing students' indiscipline. It is complementary to counseling as alluded by the teachers that the whole has one counselor. It complements in the sense that it incorporates counseling principles into the structure of a restorative justice approach. The number of students is many which means the number of acts of indiscipline is many. It influences the partial implementation of the restorative justice approach. It is partial implementation because not all the steps of the restorative justice model selected are not going to be exhausted because of overwhelming numbers of students with cases of indiscipline.

The findings that emerged from the case data of Danda Government secondary school at the government secondary school indicate that there was a lack of training on restorative justice.

A teacher said that:

there was no formal training on the use of restorative justice The teachers commented that the teachers lacked training in the implementation of restorative justice as a response to students' indiscipline the teachers postulated that during the school meetings thus where we were told that you need to dialogue with learners well (Teachers Focus Group, July 12, 2017).

Mrs Ester said students had rural backgrounds and teachers were not trained to use the restorative justice. It was a directive; they were told to practice dialogue (Teacher Interview, July 12, 2017).

The findings revealed that the teachers were not trained on restorative justice practices, resulted in haphazard implementation of the restorative justice approach to address student indiscipline. It is haphazard in the sense that the implementation is carried out with semi- skilled participants which means the implementation lack skills needed.

The lack of training on restorative justice also resulted in a complementary implementation of the restorative justice approach to address students' indiscipline. It is complementary to the cultural model in the school. It complements in the sense that it incorporates the Karanga cultural values of conflict resolution in its structure while extending the scope of student disciplining at DGSS.

Time influences the type of implementation of a restorative justice approach to addressing students' indiscipline at DGSS. The partial implementation of restorative justice in responding to students' indiscipline. Besides, the teachers postulated that during the school meetings thus where we were told that you need to dialogue with learned Mr. Gatora said that "dialogue works very well because the students had reformed. If we are given enough time, most of the things could have been solved but we solved it after it happened" (Teacher Interview, July 13, 2017). Also, Mr. Dhimbwa commented that "Time militated against the success of the implementation of restorative justice here; there was is lack of adequate time for the parents to attend the implementation of restorative justice conferences or circles" (Parent Interview, July 14, 2017).

The DGSS implemented a restorative justice approach alongside corporal punishment and the violent society influence the complementary implementation of a restorative justice approach to address students' indiscipline. Ms. Katsi, further said that:

The child is taught discipline as the use of the whip. There is a need for communication between the home and school explained that the community was used to corporal punishment and were up in arms against the restorative justice (Parent Interview, July 11, 2017).

Maonei said:

There is a similarity in how restorative justice practice is done at home and at school. However, teachers sometimes use canning because they are energetic as compared to our parents at home. At home, restorative justice practices are more intense because the smaller numbers as compared to school students are too many (Student Interview, July 12, 2017).

The Danda Government Secondary School teachers concurred with the following remarked that “restorative justice works in conjunction with punishment because some students work better with punishment” (Teachers’ Focus Group, July 12, 2017).

Nicole added that:

Some parents requested to beat their children instead of restorative justice. The public demand is that teachers should administer corporal punishment in the form of beating the students. Rural parents advocate for the beating of their children at school whereas urban parents are against corporal punishment and rather advocate for the restorative justice. The restorative justice should be used alongside with the corporal punishment. To the girl child, it is very effective because girls can understand through dialogue with them (Student Interview, July 11, 2017).

Convenience said:

I heard through rumors that I need to bring my parents and I am supposed to buy a bag of cement to repair where I vandalized. After this I was coerced to mention others who participated in the

canalization however, I insisted that I do not know the other culprits (Document Analysis, July 11, 2017).

Burah explained that:

He brought the pornographic book and it was viewed by all pupils and there came a teacher and he confiscated the book. He requested all the girls to accompany him to the staffroom and all the girls were beaten. Today I have been requested to bring my parent and there was a conference with the administrators but later, I was beaten (Document Analysis, July 11, 2017).

Grace added that:

I was requested to bring a pornographic book and I viewed the materials. Other classmates requested to view it and I gave them. Mr. Mutiki had a chance to see the book and all the girls were requested to accompany him to the staffroom. All the girls were beaten (after some conferencing). I was requested to invite my parents to a Family Group Conference. When the restorative justice practice was carried out, I was finally beaten (Document Analysis, July 11, 2017).

The findings indicated that there is the complementary implementation of a restorative justice approach to addressing students' indiscipline. It is complementary to punitive measures such as corporal punishment, beating, coercion, and other measures. It complements in the sense that it incorporates punitive measures practices and principles alongside restorative justice practices. The DGSS also partially implemented a restorative justice approach to address students' indiscipline. For instance, the girls who brought pornographic materials were initially subjected to restorative justice practice but later, they were beaten. In some cases, it is partial and complementary in the sense that it was blended with other punitive measures to prevent in the school community.

In the case of Convenience, it was partial in the sense that the universal level of preparing the social-emotional skills of participants was not fully implemented. The

challenge is on the mastering of the whole school restorative model. During the restorative justice practices, the authorities used some unjust methods of disciplining and interrogating students who committed cases of indiscipline.

5.4 Summary

This chapter provided presentation arising from the study research questions. The major findings were that the implementation of a restorative justice approach to addressing students' indiscipline in the Zimbabwean context is partial, haphazard, and complementary. The data was generated using semi-structured interview schedules, focus group schedules, and document analysis as sources of details of the participants' understandings of the phenomenon (Stake 2006). The participants reported a wide implementation of restorative justice in responding to student indiscipline in the two cases. The implementation of restorative justice revealed that the schools were using models with limited documentation. Chapter 6 which follows next, presents findings, analysis and discussions from the two researched cases.

CHAPTER 6: FINDINGS AND DISCUSSION

6.1 Introduction

The previous chapter, case by case, presented data and related findings. The concern is the implementation of restorative justice to respond to student indiscipline. This is a nested case study because within each case there are groups of participants who provided data that is within the school; this data was provided by students, teachers, administrators and parents. The understandings of restorative justice, student indiscipline and implementation were within the school.

6.2 Summary of Findings Case by Case

In order to understand the pattern of the data from the participants by emphasizing case findings I emphasized various situations and findings of the cases (Stake, 2006). The data obtained from each case will be summarized.

6.2.1 Case 1: Zizi College

6.2.1.1 Understanding of student indiscipline

- Antisocial behavior
- Creation of self-negative image
- Natural phenomenon and is common amongst human beings
- Not cultured

6.2.1.2 Examples of student indiscipline

The cases of students' indiscipline were categorized into different cases of students' indiscipline. These are:

- Cases related to disobedience to authority such as wearing jewelry, not putting on school uniforms; not tucking in shirts/ blouses; not to remove furniture from rooms;

damaging furniture; writing on chalkboard, walls; doors; out of bound areas; noise in library and in class; inviting unsanctioned visitors and trespasses.

- Case relating to the collective misbehavior of students such as truancy; absenteeism; connivance in crime and misbehavior; bullying and possession and or drinking alcohol
- Cases relating to poor habits such as possession and or smoking tobacco; drug abuse; possession of weapons; stealing; late coming to school; love affairs (students vs students; students vs members of the community; students vs teachers) (Document Analysis, 6 July 2017)

6.2.1.3 Understanding of restorative justice within Zizi College

The restorative justice constructs at Zizi College are as partial, complementary and haphazard method to respond to students' indiscipline. These are exemplified by the following constructs:

- Restorative justice as a contemporary method of responding to students' indiscipline
- Restorative justice as a way of resolving conflict between complainant and offender
- An amalgamation of disciplinary measures
- Dialogue

6.2.1.4 Restorative justice approach contextualized within Zizi College

The restorative justice contextualization's within Zizi College revealed that restorative justice was partially, complementarily and haphazardly implemented, since the context defines the nature of restorative justice approach and how it is implemented within Zizi college. The following contexts demarcated the understanding of restorative justice and its implementation to respond to students' indiscipline. These are:

- Restorative justice is a restorative response to students' indiscipline

that emphasizes the importance of the role of harmed (victims), harmer (offender), families (parents/guardians), school counsellors, teachers, school administrators and students. It provides opportunities for mediation, dialogue, circle, and conferencing.

- Restorative justice was formally introduced by IIRP from Australia and resources materials were provided.
- It was introduced in 2012 but still in its infant stage. Restorative justice approach is used to redefines the way to address students' indiscipline in a non-violent manner including counselling and dialogue.
- There is active participation of harmed (victims) and harmer (offenders) as well as school community, confined in the school context.

6.2.1.5 Contextual factors that promote/ impede the implementation of restorative justice at Zizi college

- Lack of proper documents
- Reading materials from the Western World

6.2.1.6 Implementation of restorative justice in response to student indiscipline at Zizi College

The restorative justice approach was implemented to address students' indiscipline at Zizi college. However, the implementation of a restorative justice approach to addressing students' indiscipline at Zizi College, though complementary, were partial and haphazard. These characterizations are exemplified in the following restorative justice models used: conferences, circles, mediation, victim offender mediation, dialogues.

6.2.2 Case 2: Danda Government Secondary School

6.2.2.1 Understanding of students' indiscipline at Danda Government Secondary School (DGSS)

- Student indiscipline is any behaviour against community culture
- Antisocial
- Breaking school rules
- Doing acts not appropriate for age of the child
- Not listening to instructions

6.2.2.2 Examples of student indiscipline at DGSS

- taking illicit substance e.g. beer, drugs,
- illicit relationships,
- late coming to school,
- truancy,
- absenteeism

6.2.2.3 Understanding of restorative justice at DGSS

- Disciplinary measure that respects the dignity of the student
- Kutaurirana/dialogue/talks
- Form of guidance and counselling:

6.2.2.4 DGSS's Contextualization of Restorative justice approach

- Restorative justice could be described as a restorative response to students' indiscipline that emphasis the importance of the role of the offenders(harmer), families, counsellors, school administrators, teachers, students and parents
- It provides opportunity for mediation, dialogue, circle, conferencing, dialogue/ kutaurirana
- The restorative justice introduced was undocumented and culturally linked.

- Restorative justice approach was used to address students' indiscipline including counselling and sanctioning.
- Students are actively participating in restorative justice approach
- References in this Restorative justice approach in educational context and are intended to limit the application and significance of restorative justice approach education context.
- National Constitution of Zimbabwe

6.2.2.5 Implementation of restorative justice at Danda Government Secondary School

- Circle
- Writing the wrong model
- Kutaurirana model/'dialogue'
- Face-to-face model/ One-on-one model
- School assembly model
- Family group conference model
- Impromptu conference

6.2.3 Students' indiscipline in two Zimbabwean secondary schools

This section discusses the constructs of students' indiscipline within two Zimbabwean secondary schools. The discussion will be case by case then finally cross-case discussion. This section answers the research question: RQS1. What are teachers, administrators, parents, and students' understanding of students' indiscipline?

Assertion1: The two Zimbabwean secondary schools have multiple understandings of students' indiscipline which are similar and different. Zizi College's understandings of students' indiscipline are part of growing up, deviation from the norm, antisocial behavior and behavior against the culture whilst the understandings of students' indiscipline within Danda Government Secondary School is it is adopted from students homes, antisocial behavior,

behavior against the culture and breaking the norms. Also, the understandings were given in exemplification that is Zizi college identifies bullying, disrespect to teachers, disobedience, failure to abide by school rules, wearing jewelry, not writing work noise in the chapel and dining hall, love affairs, drinking alcohol/drug abuse, fighting and theft are some of the examples of students' indiscipline whilst DGSS identifies bullying, fighting, drinking beer/alcohol, love affairs, absenteeism, truancy, breaking school rules, vending, theft, and graffiti.

Both secondary schools had multiple students' indiscipline. Constructs. The findings about the understandings within Zizi College indicated that there were multiple constructs of students' indiscipline. Within the Zizi college, students' indiscipline constructs are antisocial behavior, part of growing up, behavior against culture that is school culture, technological culture and social living and breaking school rules. The restorative justice constructs of students' indiscipline as one form of violations to the school community through aggressive behavior as adolescents, negative way of growing up and violation of school rule. This was exemplified by cases regarded a s students' indiscipline such as braking religious practices such as chapel rules, not writing schoolwork, love affairs and dress codes as well as social rules. The prominent Zizi College's understanding of students' indiscipline is that, it is antisocial behavior. Simcha-Fagan, Langner, Gersten and Eisenberg (1975) (as cited in Sprague, Sugai & Walker, 1998, p.452) define that an antisocial behavior is a "recurrent violations of socially prescribed patterns of behavior. "For instance, within Zizi College participants identifies bullying, disrespect, malicious damage to school furniture or graffiti, cyberbullying and aggression are antisocial behavior at Zizi college. Makinde (2004) (as cited in Ali et.al., 2014) comments that adolescents which is the proper appellation for the secondary school students because of their age bracket are rebellious to the adults to rebel against convention through exhibition of acts of indiscipline is chaotic. Most students at Zizi college are adolescents this explain the understanding of students' indiscipline as antisocial behavior.

The Zizi College participants understood students' indiscipline as a negative general practice as one is growing up. In a cultural set up when one is growing up there are some behaviors that are associated with a certain age such as love affairs. The antisocial understanding of students' indiscipline is prevalent as it is attested by the explanation and exemplification understanding through a conglomerate of cases of students' indiscipline.

The findings from Danda Government Secondary School revealed that the participants constructed students' indiscipline as breaking the school rules, any behaviour against the school rules and the outside school community cultures, doing acts against the 'cultural age of majority'³⁶ and not listening to instructions.

The DGSS's constructions of students' indiscipline as doing acts against the culture of the people is a blanket description covering different cultures. The act against culture is a loaded statement. The DGSS's constructs of students' indiscipline is blanket statement. Ndulo (2011, p. 87-88) postulates that cultural system in Africa is "pluralistic and composed of the following sources of African customary law: religious laws...; received law (common law or civil law depending on colonial history); and legislation, both colonial (adopted from colonial state) and post-independence legislation enacted by parliament." The DGSS context is deep rural area where the convergence of cultures is inevitable. The acts against cultures is relative and subject to different interpretations.

6.3 The restorative justice in two Zimbabwean secondary schools

This section describes restorative justice implemented by the participants from the two cases with respect to research question 1. What are teachers', administrators', parents' and students' understanding of restorative justice?

³⁶ The age accepted by people in a community as the age one can do acts like love affairs, drinking beer, alcohol and make independent decisions on matters.

Assertion 2: Both Zimbabwean secondary schools had multiple understandings of restorative justice. The restorative justice constructs appear to be similar in wording but different in understandings due to contextual factors. The restorative justice constructs such a contemporary way, a way of resolving issues between complainant and offender, amalgamation of disciplinary measures, and dialogue at Zizi College and understood as Kutaurirana or 'Dialogue' or 'talks', a disciplinary measure that respects students' dignity, teaching the learner and form of guidance and counselling at Danda Government Secondary School.

From the data in Chapter 5, the restorative justice constructs were looked from each school. The understandings represented the voice of each school as a unit of analysis. If an understanding appeared more often it was indicated as the main understanding and less often indicated the minor understandings.

6.3.1 Zizi College's understandings of restorative justice

Zizi College has 'multiple understandings of restorative justice. Zizi College provides a contemporary way of addressing students' indiscipline, a conflict resolving strategy, the amalgamation of disciplinary measures and part of growing up.

6.3.1.1 A contemporary way of addressing indiscipline in schools

The findings from Zizi College showed that restorative justice is a contemporary disciplinary measure that is implemented to respond to student indiscipline. The Zizi College community understood restorative justice as the 21st century approach to respond to student indiscipline. The key quote "restorative justice is a 21st century way of addressing problems in a humane way with the hope of changing the person from within. It is an approach that appeals to an individual's reason" (Administrator Interviews, July 6, 2017).

The Zizi College community understood restorative justice as the international disciplinary measure to respond to students' indiscipline. On the question of the understanding of restorative justice, responses from Zizi College revealed that

restorative justice constructs are that it is a 21st century movement used to solve problems in a dignified manner. The findings at Zizi College confirmed the school had an international understanding related to the United Nations' definition of restorative justice that emphasizes humane or human rights. This finding agrees with Armour and Umbreit (2005) findings which described restorative justice as a twenty-first century social movement. The Zizi College understanding of restorative justice is linked to United Nations' understanding.

6.3.1.2 A conflict resolving strategy

The Zizi College community understood restorative justice as a strategy to respond to conflict between the offender and the victim in a manner that protected and upheld the rights of the players. The key quote:

Restorative justice resolves issues between complainant and offender amicably without employing some form of punishment. It is used to resolve employee issues such as job disputes. It resolved and got relationships to work (Administrator Interview, July 7, 2017).

The construction of restorative justice as a strategy to resolve conflict between offender and victim was more criminological because of the use of legal technical language such as 'complainant' and 'offender'. The restorative justice concepts victim and offender are used to in the explanation, the most important aspect is that both victim and offender are constructed as equals in conflict resolutions. The findings confirm Dandurand and Griffiths (2006, p.13) understanding of restorative justice as a "process in which the victim and the offender and where appropriate, any other individuals or community member affected by crime, participate together actively in the restoration of matters arising from the crime, generally with the help of the facilitator". However, Zizi College's understandings of restorative justice contradicted Daly's (2013) argument that restorative justice should be implemented alongside punishment to achieve compliance.

6.3.1.3 Amalgamation of disciplinary measures

Restorative justice is understood as an amalgamation of disciplinary measures. The term restorative justice was elusive and took several forms. The participants ended up understanding restorative justice as a combination of different disciplinary measures. The teachers at Zizi College understand restorative justice as:

An amalgamation of disciplinary measures like counselling, criminal justice, psychology that has come on board to help students. It is a way of repairing damages and relationships. When students do something wrong, we want to find out what has caused the students to behave in such a way; we want the student to be responsible for the portrayed behaviour (Teacher's Interview, July 6, 2018).

The restorative justice is understood as the conglomeration of disciplinary measures tagged restorative justice. These findings confirm Barter's (2011) understanding of restorative justice as a group of approaches based on restorative justice theory. The Zizi College's understanding of restorative justice suggested that it is a combination of disciplinary measures but informed by restorative justice theory and practice. Morrison and Ahmed (2006) postulate that restorative justice has been conceptualized as either a menu of processes and procedures or as a set of procedures that emphasize the restorative justice values to resolve conflict and heal the relationship. The Zizi College teachers' restorative justice constructs an amalgamation of disciplinary measures is loaded and needs to be unpacked. The teachers who construct restorative justice a menu emphasize the complementary and partial implementation of restorative justice to address students' indiscipline. The sense is that restorative justice complements other disciplinary procedures such as counselling and guidance, traditional talks and others. The restorative justice constructs rubber stamped the disciplinary procedures. Whilst, restorative justice is understood as a restorative justice theory as "a set of values that emphasize the" philosophical principles and ethos of being restorative and warm against the use of practices without a deep understanding of the philosophy that guides those practices" (Anfara et al., 2013, p.58). The restorative justice constructs within Zizi College is

that restorative justice combination of several disciplinary practices, however, there are some disciplinary practices that do not use restorative justice philosophy such as corporal punishment and other criminal and traditional punitive practices. Therefore, the restorative justice construct revealed that restorative justice approach is a complementary practice within a plethora of disciplinary measures. Restorative justice complements, partially and is an alternative to the disciplinary measures within Zizi College.

6.3.1.4 A dialogical approach to student indiscipline

The Zizi College community's responses on the understanding of restorative justice indicated that restorative justice referred to dialogue or talks to respond to students' indiscipline. The participants were engaged with dialogue with the students who misbehaved. The administrators at Zizi College's understanding of restorative justice indicate that:

There is no prescriptive way of dealing with a departure from the norm. You need to understand the person who has behaved in that way. To find out where they are coming from and why they think like that. Restorative justice is not prescriptive. It gives a person a chance to find out the thinking behind the behaviour. As you discuss you find out that the person has done wrong. The person will say sorry and understand that such behaviour must be corrected. Restorative justice comes out after you find out why and where the thinking was (Administrator, Interview, July 7, 2017).

Dialogue characterized the understanding of restorative justice at Zizi College. The findings confirmed Umbreit (2010) who claimed that dialogue was essential for restorative justice. The Zizi College's understanding of restorative justice was that it was talking or dialogue that sought to respond to student indiscipline. The Zizi College 's restorative justice constructs revealed that crime is 'wrong' and the understanding included the restorative justice principle of taking responsibility by the wrongdoer and ultimately the restorative justice value of sorry. In addition, the Zizi College students' restorative justice construct is that:

Restorative justice is when you have identified someone at fault, instead of physically reprimanding, you sit down with the person and identify the problem. Then talk about it. We educate the person about the action they have done to the other person and others (Student Interview, July 5, 2017).

The Zizi College understood restorative justice as a practice where the affected people "dialogued" to understand each other. It created a platform to talk over the problem. The Zizi College students' restorative justice constructs revealed that it is a non-violent problem-solving technique [and] the construct of students' indiscipline as a "learning opportunity" (Anfara et al., 2013, p.59). Therefore, restorative justice is viewed as a learning curve for the Zizi college community about students' indiscipline as a wrong committed.

6.3.2 Danda Government Secondary School's understandings of restorative justice

The Danda Government Secondary School has multiple restorative justice constructs.

6.3.2.1. Restorative justice as a disciplinary measure that respects the dignity of the students

Danda Government Secondary School understood restorative justice as a response to student indiscipline that respected the dignity of the student. The documents found at Danda Government Secondary school portrayed an understanding that restorative justice was a response to student indiscipline that emphasized student dignity. The term dignity revealed the influence of the Zimbabwe Education Bill (2016) Section 63 of Chapter 2:13 (a) (i) which states that "discipline must respect the dignity of learners and should not amount to physical or psychological torture, cruelty or inhumane or degrading treatment or punishment", (p.4). This section was read in conjunction with Zimbabwe, Constitution of Zimbabwe Amendment (No.20) Act 2013 section 51 and section 53 that emphasizes the "right to human dignity and

freedom from torture or cruel, inhumane or degrading treatment or punishment” (p.29) (Document Analysis, July 11, 2017).

The findings from Danda Government Secondary School indicated that restorative justice referred to an approach to respond to students’ indiscipline that upheld the dignity of the students. The findings confirm Reyneke (2011) understanding of restorative justice as an alternative disciplinary approach that protects, promotes and restores the dignity of the victims of such misbehaviour. A similar understanding is echoed by (Marshall, 1999) who defined restorative justice to restore the dignity and wellbeing of the people affected by acts of student indiscipline.

6.3.2.2 Restorative justice as kutaaurirana

The findings from the study revealed that DGSS participants’ restorative justice constructs were that it is kutaaurirana. The term kutaaurirana is loaded and it means dialogue, talk and conversation. The DGSS parent’ restorative justice construct as a dialogue that emphasis on the helping the student on character restoration and restoration of relationships. The DGSS students’ restorative justice construct is that it is a dialogue in which students reflect, transform their behaviour and restore broken relationships. The DGSS participants’ restorative justice constructs is that the kutaaurirana / dialogue emphasis on the restoration of broken relationships, restoration of the character of the students and the involvement of the students in reflecting on the act of students’ indiscipline. This implies their understanding of restorative justice included the restorative justice principles such as repairing the harm and stakeholder involvement.

6.3.2.3 Restorative justice as a form of guidance and counselling

The DGSS teachers’ restorative justice constructs as a form of guidance and counselling. The counselling session was dominated by talking whereby the students were empowered to air their ideas in a free environment. The findings revealed that restorative justice was viewed as part of guidance and counselling. The developing of restorative justice in DGSS settings was done whilst there is already existing

disciplinary practice. The guidance and counselling have been made a subject and incorporated in all activities in the school, had an office and syllabi (Jennings et al., 2008). The teachers understood restorative justice as guidance and counselling. However, the principles of restorative justice were used in the counselling session as part of disciplinary measures. Restorative justice as part of counselling generally reduces the use of counselling philosophy that regards a student who misbehaved as someone to be counselled whereas in restorative justice emphasis is on repairing the harm.

6.3.2.4. Restorative justice as a strategy to restore unhu

The DGSS parents' restorative justice construct was that it is a unhu strategy. The unhu strategy is employed in schools to teach the students about unhu or discipline. The students learn where they went wrong and harmed their unhu. The restorative justice concept of unhu that is learnt once a student misbehaved implies that restorative justice is understood as part of hidden curriculum and it is a process of learning. As Anfara et al, (2013) state that restorative justice is a learning opportunity triggered by the act of students' indiscipline. The restorative justice constructs are that it is a platform where the students and the entire school community learnt about the harm and how to resolve it. The students' indiscipline is constructed as a learning curve and it create a learning environment whereby the students learnt about their unhu. According to Muropa, Kusure, Makwerere, Kasowe and Muropa (2013) postulate that unhu is a powerful force guiding people in their daily interaction with one another. The students' indiscipline will harm the relationships and social glue that influence interaction. Therefore, the DGSS parents' understanding of restorative justice as a strategy to restore unhu.

6.3.3 Cross case analysis of understandings of restorative justice

Both secondary schools have multiple understandings of restorative justice in similar and different ways. The similar restorative constructs are restorative justice as dialogue, and part of disciplinary methods. The two schools differ on some restorative justice constructs such as within Zizi college restorative justice is way for conflict

resolution and a contemporary way of addressing students' indiscipline whereas DGSS; s understanding is that it is kutaurirana and a strategy to restore unhu.

Restorative justice is understood as a dialogue. The restorative justice dialogue concept pervades all practices regarded as restorative justice to address students' indiscipline. The two secondary school seems to agree that restorative justice is a form of dialogue. Zizi College view that dialogue as a whole school and it involves the victim, offender and the other parties in the community whereas in DGSS the dialogue was between the school disciplinary community and the offender. This implies the voice of the victim is silent. The way the DGSS dialogue understood dialogue is one sided and perpetuates the traditions construction of the victim as a person who is passive and only there to report the act of students' indiscipline. Therefore, the understandings of dialogue were different from case to case.

The restorative justice is viewed as part of a group of disciplinary measures. Zizi College view restorative justice as an amalgamation of disciplinary measures. That is restorative justice approach subsumes other disciplinary measures. Whereas, DGSS agree that restorative justice is part of other disciplinary approaches such as counselling and guidance. Whilst the two secondary schools agree that restorative justice is a combination of disciplinary approach, but restorative justice approach have its philosophy, concepts, constructs and principles different from other disciplinary measures. Therefore, it is part of other nonviolent practices of disciplinary measures that emphasis on repairing harm and broken relationships.

The two secondary schools differ on their conception of restorative justice. Zizi College view restorative justice as a contemporary way of addressing students' indiscipline. The school view restorative justice as an approach on international standard. Zizi College as an elitist school is bound to adopt disciplinary approaches that is new and relates to global village. This understanding is unique to Zizi college.

DGSS view restorative justice as a strategy to restore unhu. The emphasis is on the molding of unhu and the understanding is that students' indiscipline is violation of

unhu in the community. For the community to restore unhu a cultural virtue they must implement restorative justice principles in teaching unhu. The harming of unhu resulted in an opportunity for the learning the restorative justice values that help in the repairing of broken relationships and unhu. The DGSS rural context influenced the way the school understand restorative justice. Whereas Zizi College views restorative justice as a strategy for conflict resolution. Zizi College constructs students' indiscipline as a conflict and the strategy to resolve the conflict is restorative justice. The Zizi college community understood restorative justice from an international perspective whereby a harm is regarded as conflict. However, a student may commit act of students' indiscipline alone. The idea of conflict is smoke screen but indeed there is students' indiscipline. Therefore, the findings revealed that there are multiple understandings of restorative justice in Zimbabwean secondary schools but in diversity.

6.4 Contextualization of restorative justice within two Zimbabwean secondary schools

This section discusses the contextualization of restorative justice's relevance in the implementation of restorative justice approach to address students' indiscipline.

6.4.1 Zizi College's contextualization of restorative justice

The Zizi College contextualization of restorative justice approach influenced their participants' understanding of how it is employed to address students' indiscipline. The restorative justice approach is a response to students' indiscipline that emphasizes active participation of the harmed (victims), the harmer (offender), parental involvement, school counsellor, teachers, school administrators and students. This provides opportunities for implementation of the restorative justice models such as victim offender mediation model, dialogue, writing the wrong, circle, peer talk and conference models. The context allowed the multimodal implementation of restorative justice approach to address students indiscipline. Cairns (2009) states that the principle of involving stakeholders in the restorative justice processes is gaining traction in diverse contexts. Zizi College has diverse contexts, participants indicated that they were actively involved in the

implementation of restorative justice to address students' indiscipline. However, the implementation of restorative justice was partial, haphazard, complementary and total.

The students were actively participating in the restorative justice approach. The context is conducive for the students to actively participate. The parent visiting day also increased parental involvement in the implementation of restorative justice to address students' indiscipline. The restorative dialogue is also carried out by students themselves. As Littlechild and Sender (2010) postulate that the dialogues initiated by students and conducted by students were sometimes 'fess meetings'.³⁷ The participants at Zizi College usually have such meetings adult or house parent to ensure it does not become a free-for-all. However, students initiated to set up these dialogue meetings to address acts of students' indiscipline.

The restorative justice approach was formally introduced at Zizi College. The formal restorative justice approach are conducted by administrators , but teachers generally conducted more informal restorative justice approach (Littlechild & Sender, 2010).The formal context of Zizi College resulted in both informal and the formal implementation of restorative justice. The use of documents and restorative justice questions guides indicated that implementation of restorative justice approach at Zizi college site was procedural (Gama, 2019).

6.4.2 Danda Government Secondary School (DGSS) contextualization of restorative justice

The restorative justice approach at DGSS emphasize the roles of all stakeholders such as the victim, offender, parents, counsellor, school administrators, teachers and students. The school engagement is highly influenced by levels of participation by staff, parents and students (Norris, 2018). The offenders (harmers), parents and administrators are more actively involved in addressing student's indiscipline. The

³⁷ Fess meeting refers to a meeting where students confess to something / tell the truth about act of indiscipline.

teachers and victims (harmed) are less actively participating in the restorative justice approach to address students' indiscipline. Both proactive and reactive practices have a large role in creating an effective implementation of restorative justice approach to address students' indiscipline.

The DGSS context is conducive for the implementation of restorative justice models such as mediation, dialogue, circle, conferencing, kutaurirana, and writing the wrong. The most prevalent restorative justice models widely implemented are the kutaurirana model, writing the wrong and conferencing models. The circle, one-on-one and mediation are rarely implemented. The implementation of restorative justice models is haphazardly and mainly partially and complementary.

The restorative justice approach implemented is undocumented. DGSS context is that the teachers, students and administrators as well as parents have no formal training. The restorative justice approach implemented is a complement of other traditional approaches. The interviewees admitted that they had no formal training in restorative justice (Gama, 2019). The restorative justice approach implemented is complementary to cultural models. It complements cultural models of addressing students' indiscipline.

6.4.3 Cross Case analysis of Contextualization of restorative justice approach

Both schools have multiple contexts in which restorative justice approach implemented, in similar and different ways. The similar contexts are that emphasis on the roles of victim, offender, parents, counsellor, administrators, teachers and students. The stakeholders are actively participating in the restorative justice approach. However, in the active participation of stakeholders the cases maintained its unique characters. Zizi College, students are more involved especially the victims, whereas at DGSS the offenders are more actively involved.

The two-school implemented restorative justice following some restorative justice models such as circle, conferencing, kutaurirana/ dialogue, one -on-one/ talks, VOM and writing the wrong. Whilst the two schools seem to apply the same models, they differ on that at Zizi College, the implementation ranges from total, partial, complementary and haphazard, whereas at DGSS, the implementation is mostly haphazard, and partial. The context is relevant to the way the restorative justice approach implemented. At Zizi College the circle model is widely employed to address students' indiscipline. However, at DGSS, the Kutaurirana and Writing the Wrong approaches are widely implemented to address student indiscipline.

6.5 The Case by Case understandings of implementation of the restorative justice approach

This section provides findings on the implementation of restorative justice implemented by the participants from the two Zimbabwean secondary schools as a response to students' indiscipline. The findings are an answer to research question 4 How do teachers, administrators, parents and students understand the implementation of restorative justice as a response to students' indiscipline?

Assertion 3: Both schools implemented restorative justice in multiple ways and their understandings were also multiple, which is complementary, partial, and haphazard. The implementation of restorative justice at Zizi College was done through the use of models such as conferences, circles, mediation, victim-offender mediation, and dialogues and the implementation of restorative justice at Danda Government Secondary School was through the use of models such as circles, writing the wrong, Kutaurirana/'Dialogue', face-to-face, /one-on-one, school assembly, family group conference and impromptu conference. The implementation of restorative justice had success, failures, and limitations in the two Zimbabwean secondary schools.

6.5.1 Implementation of restorative justice to respond to students' indiscipline at Zizi College

Zizi College used a plethora of models in implementing restorative justice to respond to student indiscipline Zizi College's implementation of restorative justice approach

6.5.1.1 The circle models

The findings indicated that Zizi College implemented restorative justice using circles to respond to student indiscipline. The circle models were used to respond to bullying at Zizi College. The teachers describe that:

Parents were invited and sit in circles to address indiscipline. At one time students were aggressive and damaged the dining hall during a gig. The student punched the windows and broke them and charged to the teachers. One of the teachers was injured during the scuffling in the dining hall. We had to sit down, and we had restorative justice circles with the teacher involved, parents, senior master, students and myself. I facilitated the restorative justice circle. The students took responsibility to repair the broken windows and made a commitment to attend counselling sessions during the term (Teacher Interview, July 5, 2017.)

The findings revealed that the basic circle type was implemented at Zizi College to address an act of bullying (Clifford, 2015). The parties involved sit facing the center and there were some obstructions such as the schoolhead's desks. The huberner was used as the talking piece. The restorative justice circle model implemented at Zizi College revealed some restorative concepts responsibility and restitution. The Zizi College's understanding of implementation of restorative justice approach revealed that only the wrongdoer took responsibility to repair the broken window and relationship. This indicated partiality in the understandings of implementation of restorative justice. However, restorative justice responsibility in a restorative justice practices should be universal ethos that all parties involved should take some responsibility. The other restorative justice concept is restitution. The student who

was involved in the violence was made to repair the broken window. As Fields (2003) states that use of restitution in the discipline strategies of schools and the use of restitution as punishment and as a healing process in practice of restorative justice. The restorative justice concept restitution is explained in two ways that is either as a punishment or as restorative justice restitution. The restitution concept in the implementation of restorative justice approach to address students' indiscipline indicated that it was partially implemented within Zizi College. The picture portrayed by the data is that the wrongdoer was more actively involved in the repair of the harm. The other parties were just attended as mere witnesses but without being actively involved. This implies there is partial implementation of restorative justice approach to address students' indiscipline.

The circle constituted parents of the offender, the injured victim (teacher), senior teacher, students affected and the counsellor. The victims received support by being heard and fully participated in restorative justice practices. After further probing, at Zizi College the participants portrayed that during the implementation of circle model the victims received support and the culprits were made to repair the broken windows as part of reparations and to amend the harmed relationships. The fishbowl (witness) circle was also included in the students' indiscipline (Clifford, 2015). It is fishbowl (bowl) circle in the sense that there are witnesses who were invited. However, the parents of other students affected rarely attended because as a boarding school the geographical disposition affected them. This was probably why the parents were not around in most cases, and parents visited boarding schools only after a serious emergency or during designated times of the term (Document Analysis, July 4, 2017).

The findings in the study showed that circles models were implemented to respond to students' student indiscipline in the Zimbabwean context. The findings from Zizi College attested that indeed the circle model was used at Zizi College "In most cases students want to say sorry" (Teacher Interview, July 6, 2017).

Interesting, the understandings of the composition of the circles model implemented at Zizi College revealed that it was an intensive model or tertiary model because it

included the participation of larger groups including parents and family members, friends and teachers. The restorative justice circle models at intensive levels were used at Zizi College to address serious cases of students' indiscipline that were aggressive, disrespectful to the teachers and vandalized the college property. The circle model constituted the parents, offenders, victims and the counsellor who was the facilitator of the circle.

In addition, Mrs Christine presented another case of indiscipline where the circle model was used. She explained:

When a student does something wrong or misdemeanour, a student is brought to the counsellor's attention. I constitute a circle. The perpetrator and victim are brought together, and we sit in a circle. By leading questions (Socratic questions) like tell us what happened? What were you thinking when this happened? Who do you think was affected by your actions? How do you think you can make things right? (Teacher Interview, July 5, 2017).

A teacher stated that "mostly circles were used when a student was identified in cases of disrespect and theft also indiscipline cases such as quarrels and theft" (Teachers' Focus Group Discussion, July 6, 2017). As Ms. Charamba reiterated "we sit students in a form of circles, then we sit in a circle or a horseshoe and resolved the issue with the victims and most students would express 'sorry'" (Teacher Interview, July 6, 2017). The findings revealed that the participants used a basic circle type whereby the parties sit in a horse shoe without obstructions such as desks and tables (Clifford, 2015). This indicated that there was formal implementation of restorative justice using some structures of circle types.

From the data presented there were multiple understandings as far as the implementation of restorative justice circle models were concerned. The understandings were that the restorative circles were used to address any form of students' indiscipline ranging from serious to minor cases at Zizi College.

The findings from the data indicated that restorative justice circle implemented within Zizi College was more of the initial information gathering whereby the victim and offender will provide statements of what happened. The circle process lacked the preparation of the participants mindset and lack support to track the progress of the plan of action. Therefore, it was partial implementation of restorative justice circle model. It is partial in the sense that it was used to gather information and several stages were not followed such as voice of the victim was not clearly given, victim empowerment and lack of the support to track the progress of the action plan.

The findings further supported the notion that the restorative circles model was used to address cases of indiscipline. Byer (2016) postulated that circles were used in schools to address students' indiscipline. In addition, Losen and Martinez (2013), Leigh-Brown (2013) and Sumner, et al. (2010) concurred with the data that circles were used in America to address cases of indiscipline. Umbreit (2005) confirmed that circles used by Native Americans and Canadians had some traditional connotations attached to them. The circles elsewhere, as attested by the scholars, had some traces of traditional circle models. The circles implemented were hierarchical and led by a circle keeper who facilitated in the restorative justice circles. From the findings, during further probing Mrs Christine, in her explanation of the implementation of the restorative justice circles approaches, hinted that the restorative circles used at Zizi College resembled the Dare traditional model of conflict resolutions. She was a facilitator who ran the restorative justice circle proceedings (Teacher Interview, July 5, 2017). The circle models implemented were effective to address indiscipline. The Zizi College community revealed that they understood how the circle model worked in dealing with students' indiscipline. The circle model employed at Zizi College constituted parents, teachers, offenders, victims, and school administrators. The use of circle models to address students' indiscipline confirmed the literature I reviewed (Losen & Martinez, 2013; Sumner, et al., 2010). The circle model was implemented well at Zizi College because the community received training on how to use it from a Western organization in 2012. The circle model levelled the playing ground for restorative justice practices; the "shape of circle model implies community,

connection, inclusion, fairness, equality and wholeness” (Costello, Watchel, & Watchel, 2010, p. 5).

The implementation of the circle model at Zizi College could be analyzed using the continuum of practice and it indicated that circles were used in the middle of the continuum and the students were facilitating the circles (Thorsborne & Blood, 2013). Surprisingly, students were found facilitating circles at Zizi College. The students were empowered through circle models.

6.5.1.2 Dialogue model

The findings from document analysis at Zizi College indicated that the dialogue model was implemented to respond to students’ indiscipline (Document Analysis, July 4, 2017). Some of the comments in the logbooks indicated that some cases of students’ indiscipline were addressed using the dialogue model.

There were printed materials, electronic and information communication technology in the offices and basement rooms, together with displays of International Institute for Restorative Justice Practices (IIRJP) posters, visual materials, a computer and a TV set. In the house parents’ office DVDs and a TV set, where students watched videos before and after hostel talks, were observed (Observation, July 5, 2017; Field Notes, July 5, 2017).

The findings from students’ focus group discussions revealed that dialogue was used to address a range of cases. The Zizi College participants also confirmed that they had house dialogues as a response to students’ indiscipline, and the perpetrators usually expressed apology and victims forgive them. The perpetrator made commitment that they were not going to steal others’ food and to clean the bathroom after use as a way forward to restore the harm (Students’ Focus Group, July 5, 2017).

The findings from the interview schedule indicated that the dialogue model was implemented to respond to students’ indiscipline. Zizi College explained that

dialogue models were implemented to address cases of student indiscipline that were displayed in different spheres of the school grounds. Key quote:

At one time there was a health hazard practice that was taking place in the house of residence. The whole house was at risk of hygiene problems. The other situation was when one of the boys was stealing food from others' food trunks. The boy was caught red handed and he was reported to me. We had a house dialogue addressing all the issues which were damaging the relationships in the house. I was facilitating the dialogue. We managed to suggest solutions for hygiene. The students made commitment to keep their place clean. The boy who stole others' food apologized and other boys expressed forgiveness. The boy made a commitment that he was not going to do it again. The servant leaders and I had to monitor hygiene and the boy for the whole term. (Administrator Interview, July 6, 2017).

The findings from the study indicated that during dialogue the participants were empowered because the servant leaders are empowered to monitor the progress of plan of action. That is other students take responsibility to monitor restorative justice plan of action. The students are actively involved since the victims expressed forgiveness and the offender sought apology. The two terms apology and forgiveness are restorative justice concepts and ethos. The cases of students' indiscipline were restorative justice constructs. It is restorative justice constructs in the sense that the stealing, and unhygienic were viewed as harm to the social relationships. The dialogue model was implemented for targeted levels. It included a small group dialogue, or the entire house being facilitated by servant leaders³⁸ or the house parent. This confirmed Jessell (2012) description that restorative justice dialogue was characterized by dialogue with parents and members of their community as well as the victim and offender. The restorative justice dialogue model is used to address different types of students' indiscipline. The restorative justice approach is

³⁸ Servant leaders refers to senior students or lower (grade 12) & upper sixth forms (grade 13/ first year tertiary education)

haphazardly implemented to address cases of students' indiscipline. It is haphazard in the sense that different cases with different relationship bonds injured are solved in one dialogue session. It is not clear which cases of students' indiscipline is to be monitored.

6.5.1.3 Mediation model

The findings from document analysis indicated that the mediation model was implemented to address cases of student indiscipline (Document Analysis, July 4, 2017). The participants at Zizi College agreed that the mediation model was implemented as a response to cases of students' indiscipline. Key quote:

The victim was given a chance to narrate his/her ordeal whilst alone before a panel. The one alleged to have perpetrated the case was also called before a panel and narrated his/her side of the story. If the perpetrator proved guilty, he/she was punished. There was no forgiveness given. It was rare if such an issue happened. (Students' Focus Group Discussion, July 5, 2017).

The findings from the data indicated that in the implementation of mediation model the victims are empowered. The victim is empowered to narrate the experiences of harm but alone. The individual gathering of information indicated that Zizi college partially implemented restorative justice approach to address students' indiscipline. It is partial in the sense that it is implemented partly in the initial stage of addressing students' indiscipline.

The findings from the interview data indicated that another form of mediation called peer mediation was implemented to respond to students' indiscipline. The students were involved in peer mediation as a response to students' indiscipline. Key quote:

First identify there is a problem. Sit down with the person as an individual. We ask the individual whether what they did was wrong or right. We tell the individual that what they did has damaged our relationship. We educate him/her about the effects of their actions to themselves and community (Student's Interview, July 5, 2017).

The students are empowered to conduct peer mediation processes. The peer educates other peers who harmed the relationships. As Ashley and Burke (2010) states that mediation can be practiced as peer mediation students are trained in mediation strategies and apply restorative justice problem solving techniques, to solve minor incidents from escalating into serious incidents. The peer mediation is implemented as an information restorative justice practice. The Zizi College partially implemented the peer mediation restorative justice model. It is partial in the sense that restorative justice peer mediation model is implemented to inform the offender about the consequences of the students' indiscipline committed but no plan of action is given. What was surprising on the implementation of peer mediation model at Zizi College was that the students were actively involved in responding to cases of student indiscipline. From the restorative justice model, peer mediation confirms that there was a paradigm shift from an adult-centered approach to a student-centered approach. The findings confirmed Gonzalez, et al., (2018) argue that when there was a student led practice it was a sign that there was a paradigm shift in the model of restorative justice. Bear (1995) lays emphasis on peer mediation. The finding was that peer mediation was student centered. The students were empowered to solve cases of indiscipline amongst themselves. The students/peers exercised their autonomy in conflict mediation and established a just society.

The Zizi College implemented the victim-offender mediation model as a response to student indiscipline. The findings revealed that victim-offender mediation model was implemented as response to some major cases of students' indiscipline. Key quote: For serious student indiscipline like bullying we usually call the parents and show them that this is what their child had done. Victims called their parents and we asked the victim and offender to explain what happened. The VOM conferences usually consisted of the counsellor, victim, offender and members of staff and other students who were there. At the end there is an apology. The victims felt they had been wronged but this process had taken care of them and the offender had apologized and promised not to repeat it. The students repaired their friendship. However, parents

sometimes were very angry, and complained that we needed to put our system in order. Yet I was tasked to talk with the parents to restore their relationships with their misbehaved child and as parents of children attending Zizi College (Administrator Interview, July 4, 2017).

The victim-offender mediation model (VOM) at Zizi College was implemented by all participants including the learners, administrators, teachers and parents. The victim-offender mediation model was implemented to respond to cases of students' indiscipline that happened in the places of residences such as cases of bullying. The most interesting finding was that students were proactive in the implementation of the mediation model to respond to cases of students' indiscipline. The stakeholders are actively involved in the restorative justice practices. The restorative justice concepts such as apology are implemented. The VOM model was implemented to deal with major cases of students' indiscipline. The VOM model is implemented as complementary approach to student's indiscipline. It complements in the sense that it complements other models and disciplinary measures used to address minor students' indiscipline cases.

The findings revealed that the implementation of the VOM model at Zizi College had multiple realities as far as the employment of VOM model in the implementation of restorative justice was concerned. Using the restorative justice framework, Zizi College understood that mediation was implemented on the targeted/secondary level whereby it was used to address any cases of students' indiscipline and also the implementation of the VOM model was at tertiary level or intensive level where it was employed to deal with serious matters that happened at Zizi College. The findings confirmed the literature reviewed. As Reimer (2011) propounds that victim and offender engaged in the discussion on the harm caused by acts of students' indiscipline. The Zizi College 's restorative construct of the victim as someone with a voice in the addressing of the harm caused by act of students' indiscipline. The restorative justice theory emphasis the repairing of the harm. Mangena (2015) reiterates that restorative justice is a process of repairing the harm between a victim and offender. The victim and offender construct a proposal to end the harm. Robins

(2009) elaborated that the victim is empowered, and cases should be treated as unique occurrences. The victims became active and the Zizi college constructed the victims to be emancipated victims who assumed the participatory role in the implementation of restorative justice approach to address students' indiscipline.

The victims were empowered in the implementation of restorative justice approach to address students' indiscipline. The victim and offender were given chances to give their experiences of the harm caused by the students' indiscipline. Key quote:

The victim was given a chance to narrate his/her ordeal whilst alone before a panel. The one alleged to have perpetrated the case was also called before a panel and narrated his/her side of story. If the perpetrator proved guilty, he/she was punished. There was no forgiveness given. It was rare if such an issue happened (Students' Focus Group Discussion, July 5, 2017).

The findings indicated that there is stakeholder involvement in the implementation of restorative justice approach to address students' indiscipline. The engagement with one participant at a time concurred with Shona culture. In African conflict resolution, the elders used to get the narratives from victims and offenders individually before they brought them together before a panel. The findings at Zizi College were characterized with Shona cultural practices and values. In Ubuntu both the victim and offender are human beings treated with dignity (Reyneke, 2011) and giving an ear to both the offender and victim is a way of empowering them. However, whilst the voices of the victim and offender are evident in the implementation of restorative justice, but the restorative justice implementation was partial. It is partial in the sense that individual narration in front of the panel without the victims or offender present lack the concept of compassionate and forgiveness. Compassionate can only be realized when the victim and offender had face to face encounter. The restorative justice was implemented as a complementary measure. It complements corporal punishment. The findings for Zizi College revealed that the VOM model with its variations was used. The students were able to have peer mediation. The students

were able to resolve cases of students' indiscipline with their peers. This was a paradigm shift in the way disciplinary measures were implemented.

6.5.1.4 Conference model

The current study found that Zizi College implemented the conference model in response to student indiscipline. In the Zizi College case restorative conferencing was implemented. The restorative conferencing model employed managed to reduce suspension, 'sending students' home for a short period', the cases of students' indiscipline such as bullying dropped and student referrals to the school head's office decreased significantly. Zizi College, an independent private secondary school, said:

We have seen a decrease in the number of students suspended. Some relationships have been restored. We have seen relationships with cracks and gaps because of misdemeanour when we do restorative justice conferencing. People will not continue in resentments (Administrator Interview, July 6, 2017).

The findings at Zizi College indicated that the implementation of restorative conferencing approach at Zizi College decreased the rate of suspension drastically. The understanding of the implementation of restorative justice within Zizi college indicated that restorative justice is construed as restoration of relationships. However, the reduction of suspension and referrals implies that restorative justice is implemented as a complement to suspension and referrals. It is complementary in the sense that restorative justice complements other disciplinary measures.

The Zizi College community was able to implement the restorative conferencing model because they had been trained and formally introduced to the practice. The implementation of restorative conferences in addressing students' indiscipline revealed that they implemented manualized restorative justice approach. The conference model is used for all cases of indiscipline. Weaver and Swank (2020 p .316) state that "training is a crucial component of program success". In addition, some members of Zizi College had received formal training and had extensive experience with using restorative justice practices. "This knowledge, practice, and

support all appear to be crucial factors for implementation and success” (Weaver & Swank, 2020, p. 316).

In addition, sometimes those conferences lacked the other affected parties because parents were far away from school and committed to other economic activities. There is more of an individualistic approach to students’ indiscipline (Hammer, et al., 2013). This resulted in the implementation of partial restorative justice. This concurred with Bazemore and Umbreit (2001)’ s studies on FGC. The FGC in Zimbabwe was characterized with the people of authority, so the victim and the offender were subjected to the powers of those in authority. The power relations/dynamics jeopardized the implementation of conferencing. Culturally parents had positionality in terms of power in conflict resolutions. The parents enjoyed the African culture power relations of being an elder. The findings at Zizi College indicated that during conferencing the controller of the FGC/restorative conferences used a hubbener³⁹ to control the restorative conference. It was used to give unity and indicate who was speaking without interruption. The existence of the hubbener was an indication of professionalism employed in the implementation of restorative justice in responding to students’ indiscipline.

The family group conferences were intended to provide processes and outcomes which were culturally appropriate. The family group conferences helped Zizi College address cases of indiscipline through collaboration with parents and other people as done in the Shona indigenous traditional system in Zimbabwe. Raye (2004) argued that in family group conferencing young people expressed satisfaction with the outcomes. The family group conferences were an attempt to give a prominent place to culture in reaching decisions. However, sometimes family group conferences failed to enable outcomes to be reached which were in accord with Shona philosophies and values. The whole of student indiscipline resolution might be given a cultural meaning and significance. In addition, due to the context of Zizi College being a boarding school, parents and guardians were located far away from the school

³⁹ Hubbener is a talking piece

and they were engaged with economic activities that did not give them time to visit the school. Despite the challenges, the family group conferences in Zimbabwe mirrored the form of extended family group conferences.

6.5.2 Danda Government Secondary School ‘s implementation of restorative justice approach

The implementation of restorative justice within Danda Government Secondary School (DGSS) is in forms of models. These are going to be elaborated in the following discussion.

6.5.2.1 The Circle Model

The findings from the Danda Government Secondary School case indicated that they used a circle model called ‘dialogue’ circle model. In addition, the dialogue circle model constituted parents, teachers, administrators and the student/students involved. As Weaver & Swank (2020, p. 7) postulate that “The commitment and involvement of administration, instructional staff, and student support (school-counsellors) may increase successful implementation”. The DGSS ‘s restorative justice conception as a restorative process that is characterized by process that “brings together all parties affected or wrongdoing (i.e. ,offenders, and their families, victims and their families, other members of the community, and professionals)” (Morrison & Ahmed, 2006, p. 209). The parties at DGSS often met in a circle to deliberate on what happened, how they were affected and to arrive to some agreement as what should be done to right any wrongs suffered. The stakeholder involvement in the circle model revealed that a whole school implementation of restorative justice to address students’ indiscipline. The circle models revealed in the study was implemented as Fishbowl (witness) circle (Clifford, 2015). It is a fishbowl (witness)circle in the sense that parents and counsellors invited acted as witness of the restorative justice process. The offender and victim are the main parties talking about their act of students’ indiscipline. The circle model for Danda Government Secondary School is influenced by the African traditional justice system and African culture that emphasizes Kutaurirana/dialogue

as the core of conflict resolutions. The context of Danda Government Secondary School was that it was in the deep rural area of Zimbabwe where traditional and cultural practices were sincerely practiced. The use of circle models resonated with the culture of the indigenous people (Costello, et al., 2010). This was a school where the Afrocentric perspective influenced the implementation of restorative justice. In analyzing the implementation of the circle model using the continuum of practice analytic tools, the implementation was at an informal end of the level of the continuum because the teachers were able to handle minor cases of students' indiscipline. Therefore, the implementation of restorative justice is complementary restorative justice to address student's indiscipline. It is complementary in the sense that it complements African traditional system and African cultural conflict resolution practices that emphasizes on kutaurirana as the guiding principle, philosophy and value.

The Danda Government Secondary School implemented the restorative justice circle model that is characterized by parents, victim, and offenders. During the circle meeting, the victim was given a chance to express his/her experiences, feelings and side of the story. The major cases of indiscipline involved a full implementation of restorative justice but for minor cases, the teachers and the offender dealt with the cases. The excerpt below is about a circle model used to deal with a love affairs case of students' indiscipline. An excerpt from students' writings indicated how circle models implemented.

[Shona] Kubva zvatakatanga kudanana, hapana zvakawanda zvatakaita, asi ini ndakanyenga ari panomira mabhazi akazondipindura wava musu wemuvhuro Kuno kuchikoro. Kubva ipapo takadanana ini akandinyorera tsamba imwe. Handina kumborara naye asi Hagi akandipa. takabva tarambana patakashevedzwa Kumba kwavo.

[English] From the time we fell in love there was nothing more than we did. I proposed to her whilst at the bus stop and she accepted my

proposal on the following Monday. We used to communicate using letters. I never had sexual intercourse with her, but we merely hugged each other (Document Analysis, July 12, 2017).

The offender narrated what happened and give the truth about the love relationships. The truth is one other restorative justice value evident. The implementation of the circle model is complementary and partial. The circle model complemnts the restorative justice writing the wrong model. In the initial stage the student is asked to write what happened then the circle model practice complemnts it. It is also partial in the sense that the circle model is partially implemented without all stages followed. Therefore, DGSS partially and complementarily implemented circle model to address students' indiscipline.

During circle process the parents suggested other disciplinary measures. Key quote:

[Shona] Ndini mai vaIsaya ndauya nenyaya yokunyenga mwana wechikoro. Saka ini somubereki ndati vo vechikoro ngavarange mwana sewavo. [English] I, mother of Isaiah, had been invited to attend a disciplinary hearing of my son who was involved in love affairs. As a parent, I authorized the school to deal with my son as their child (Document, July 5, 2017).

The findings indicated that during implementation of circle model within DGSS, circle model complements punitive measures such as corporal punishment. The parental request of the student revealed that restorative justice complements corporal punishment. The parent was not satisfied without corporal punishment meted on her son. However, from inference it seems the school authorities maintained restorative justice principles of nonviolence.

The circle model was used to deal with cases of students' indiscipline, in this case, love affairs. In the circle meeting, the offender was only invited with her mother. The circle model used is the Fishbowl (witness) circle model. The mother was invited as a witness of the student. The implementation of the restorative justice was partially

restorative. In this case, there was condemnation of students' indiscipline; this complied with one of the objectives of restorative justice (Luzon, 2016). The condemnation was done by the parent to the offender. The victims present were indirect victims; teachers were indirectly affected by the case of indiscipline. The condemnation created a link between the harm to values that society wants (Luzon, 2016).

6.5.2.2 The Use of the Dialogue Model in the schools

Dialogue is a multifaceted phenomenon as espoused by the Danda Government Secondary School community. Surprisingly, dialogue was found to pervade all models of restorative justice practices implemented to respond to student indiscipline within Danda Government Secondary School. Key quote:

[Shona] Zvinoenderana nokuti nyaya yakaita sei. Panogona kupinda dare rechikoro kana iri hombe. Tumwe tunyaya vadzidzisi vanotaurirana nemwana vari vega.

[English] It depends on the nature of cases of students' indiscipline; if it is a major case the school disciplinary committee is involved but for minor cases teachers can handle it with students in one-on-one dialogue (Teachers' Focus Group, July 12, 2017).

Dialogue pervaded all social institutions of the community. The teachers said that the dialogue employed at Danda Government Secondary School community was reminiscent of the religious backgrounds of the students where the religious leaders used dialogue in teachings and imparting advice (Teachers' Focus Group, July 12, 2017). Furthermore, Mr. Vashe said:

[Shona] Kudzidziswa kunoparirwa unyanzvi zvinoita kuti vashande zvakanaka.

[English] Dialogue will sharpen skills that enhance the restorative justice practices (Teachers' Focus Group, July 12, 2017).

The Parents at Danda Government Secondary School said that:

[Shona] Kutaurirana kwakanaka. Kunotaridza dare system rechishona
[English] The dialogue approach is good or effective. It mirrored the
Shona Court system (Parent Interview, July 12, 2017).

The dialogue system dovetailed into the documented Shona traditional justice system.

The administrators, teachers, students and parents of the community valued the dialogue in their practices. ‘Dialogue ‘was the main attribute of almost all restorative justice practices models implemented at Danda Government Secondary School. Danda Government Secondary School valued the” ‘talk’ as the most important aspect in responding to student indiscipline” (Administrator Interview, July 14, 2017). Furthermore, at Danda Government Secondary School every now and then class teachers and their class held debates on cases of indiscipline that happened (Administrator Interview, July 14, 2017). The dialogue assisted to create a safe environment and students participated in the discussion as I witnessed in a certain class during the register time (Field Notes, July 12, 2017).

The findings indicated that restorative justice implemented as a complementary practice. It is complementary in the sense that it complements the Dialogue is a multifaceted phenomenon as espoused by the Danda Government Secondary School community. Surprisingly, dialogue was found to pervade all models of restorative justice practices implemented to respond to student indiscipline within Danda Government Secondary School. Key quote:

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restorative justice practices models implemented at Danda Government Secondary School. Danda Government Secondary School valued the” ‘talk’ as the most important aspect in responding to student indiscipline” (Administrator Interview, July 14, 2017). Furthermore, at Danda Government Secondary School every now and then class teachers and their class held debates on cases of indiscipline that happened (Administrator Interview, July 14, 2017). The dialogue assisted to create a safe environment and students participated in the discussion as I witnessed in a certain class during the register time (Field Notes, July 12, 2017).

Karanga dare system and complements the debate disciplinary measures implemented in classes by class teachers. If restorative justice approach complements it therefore means it is partially implemented to address students’ indiscipline within DGSS. However, the restorative justice dialogue runs through all facets of restorative justice practices implemented at DGSS.

The findings at Danda Government Secondary School indicated that there was an incident of a young girl in form one (grade 8) who was not coming to school but staying with a boyfriend at a self-styled dormitory/residence. The following is the excerpt detailing that incident:

A young girl who resided in self-styled dormitories was not coming to school frequently. She was staying and sleeping in the same room with her boyfriend who was in lower sixth form. These incidents were brought to the school office by community people and her class teacher who said the girl was not attending school in time, she was always late, performed badly academically, was sleepy whilst in class, always lonely and not happy. I invited her to my office, and I asked her why she was always absent from school and came late to school. She started crying uncontrollably. I asked the senior lady to investigate. The girl told senior lady that her boyfriend was sleeping with her and she acted as the mother to prepare everything for the boy. I called the boy also for a dialogue and I discovered the boy was abusing a minor. I invited the parents of the girl, parents of the boy, the girl and the boy for a

dialogue conference. During the dialogue the girl narrated how the boy abused her sexually. The boy also narrated his understanding of the relationship. As the way forward, the boy and the girl were made to understand the harm of their practices. The girl was transferred from the self-styled dormitory to another place where she stayed with a relative. The girl and boy were to attend counselling sessions. The boy made a commitment to break the relationship. There was a minor incident some weeks later between the girl and boy and this was managed through dialogue (Administrator Interview, July 14, 2017).

The girl said:

We fell in love whilst I was doing grade seven. This year in the second term was when we started to share the room and he assured me that culturally I was his wife. I reported him to my mother, but she said tell to stop practicing the cultural wife. He said it does not matter. In the third term as soon as we opened, he invited me to his room to share his bed with him and I complied. So, we slept together from Sunday, Monday, Tuesday, Wednesday and Thursday. He went to school and left me at home. He returned during lunch time. After school that evening, he came and slept in my room the whole night. On Friday he went to school, but I remained home. I spend the whole week not coming to school and on other days I was having stomach- ache (Document Analysis, July 13, 2017).

The findings indicated that restorative justice dialogue was implemented as an information gathering strategy from the offender and victim. The victim was empowered, and she managed to give full information on the abuse she was trapped in. The victim was involved in several cases of indiscipline such as cohabitation, late coming to school, bad performance academically, dizzy (sleepy during class), loneliness and unhappy. As evidenced a multiplicity of students' indiscipline are addressed by restorative justice dialogue. The implementation was complementary and partial. It is complementary in the sense that dialogue is used as information gathering technique for further disciplinary strategies. It is partially implemented in

the sense that restorative justice approach was implemented in the initial stage of addressing the students' indiscipline. From the documentary evidence, the student (girl) was underage, and she was in a sexual relationship. The dialogue made the girl share the information about her abuse and discounting⁴⁰ the students' indiscipline. The student misrepresented the student's indiscipline that is mistaken belief system that there is no solution to the problem, but society is the problem that is culturally they were husband and wife. For her it was normal culturally to be in love with a boy. The girl was empowered to share her experiences and how it happened. The administrators managed to understand the discounting through dialogue. Furthermore, the boy also shared his understandings of the indiscipline. He said:

I fell in love with this girl. As people who resided at the same dormitory, I started sharing a room with her. This was when we started to sleep together. However, she is still a virgin. I was invited by Mr. Gatora and Mrs Choruma who informed me that the grapevine from the community says you are sleeping with the girl. I gave the full details of the story (Document Analysis, July 13, 2017).

The restorative justice empowered the offender to tell the truth about the cases of students' indiscipline committed. However, the implementation of restorative justice approach was to gather information. Restorative justice is partially implemented to address students' indiscipline.

The findings from Danda Government Secondary School indicated that the dialogue model made the voice of the students to be heard. The parents at Danda Government Secondary School said that:

It is a dialogue that involves the headmaster and senior teachers, and parents of the child, and they deliberate how to help the child. The meeting was to try to discuss how the learner could restore his character and relationships (Parent Interview, July 12, 2017).

⁴⁰ Discounting means misrepresentation of issues or not taking it seriously

The voices of teachers, parents and administrators were valued in the implementation of dialogue model to respond to student indiscipline. The implementation of the dialogue model was a paradigm shift as students are empowered to explain their situation. The students were empowered to express their views without fear of victimization. The students, through the implementation of dialogue model, were empowered to stand up for any cause without fear. The victim and offender through restorative justice were emancipated and assume participatory role. The truth as the restorative justice value was prevalent. However, the boy seems to discount his behavior by taking cohabitation as not a serious issue and by claiming that she is still a virgin. The findings from the students at Danda Government Secondary School acknowledged that:

There is room to express your views through ‘dialogue’ with teachers.

A secondary level student is an adult and caning are outlawed in Zimbabwe. Caning a child dehumanizes the student and it is a form of abuse (Students’ Focus Group, July 13, 2017).

From the incident of the young girl, the dialogue model was implemented to address student indiscipline. The most interesting findings were that the dialogue created a chance to share the information that the young girl was being abused, her culture also made her to be sexually abused and the type of accommodation made her vulnerable to abuse. This was a serious matter that involved a wide cross section of the school community (Morrison, 2005; Gonzalez et al., 2018). The dialogue assists the administrators to identify the levels of discount so as to know how much energy to put to change the underlying belief pattern.

6.5.2.3 The use of Writing the wrong model in schools

The findings at Danda Government Secondary School indicated that the students were asked to write the wrong. The use of writing the wrong differed greatly depending on the case of student indiscipline and the school authorities involved. The documents at Danda Government Secondary School indicated that the writing the wrong model was implemented as a response to student’s indiscipline. The writing the wrong model took several forms at Danda Government Secondary School.

However, at the core of the writing the wrong model is giving the students the chance to express their thoughts, perspectives, and feelings through writing, without duress from the teachers, administrators and parents. The students could share their side of the story or anything they deemed important. According to document analysis two students wrote about their cases of indiscipline freely as presented in section

Furthermore, when Danda Government Secondary School was in the initial stage of dealing with a case the students were asked to put in writing the wrong they had done. The best one is the child writing down and asking for forgiveness. We usually referred to such writings or record to make sure the child did not repeat the similar cases (Administrator Interview, July 14, 2017). The Danda Government Secondary School implemented the writing the wrong model to respond to cases of student's indiscipline. The students asked for forgiveness during restorative justice practices. The implementation of writing the wrong was implemented as information gathering about the case of students' indiscipline. The implementation of restorative justice approach is complementary and partial. It is complementary, in the sense that it complements the other disciplinary measures such as counselling. The partial implementation is when the students are asked to write the wrong but unannualized. The evidence of writing the wrong were in different forms that is letters, reports and any form of writing. This revealed that writing the wrong model of restorative justice was haphazardly implemented within DGSS.

6.5.2.4 The use of Face-to-face model in schools

The findings for Danda Government Secondary School revealed that there was a model called face-to-face. The finding was unique to the Danda Government Secondary School community. The face-to-face meeting model of restorative justice was employed during the implementation of restorative justice at Danda Government Secondary School. The findings indicated that teachers used face to-face meetings with students to resolve minor cases of student indiscipline. The way in which the one-on-one restorative justice was implemented revealed that the approach worked

with minor cases. However, the students might have been stricken with fear of being taken to the office.

The findings can be explained using the restorative justice theory. The social discipline window can be used to understand the face-to-face model implemented in Zimbabwe secondary schools. The interviewees described face-to-face in a simplistic way as a talk between a student and teacher after a conflict. For the restorative justice practice to be successful in its implementation, the continuum should have high support and high control. In the findings, there was high control as the teacher immediately acted against the misbehaved student. In terms of support the way face-to-face model was implemented to respond to student indiscipline revealed that there was no social support as the teacher being victim and the student being the offender had a face-to-face meeting. In most cases in face-to-face meetings the facilitator should do groundwork so that there is no re-victimization. Key quote:

One-on-one: some children are shy. If you are not friendly, they hide information. You need to explain to the children (Teacher Interview, July 13, 2017).

The findings imply that Danda Government Secondary School implemented the face-to-face model to address minor incidents of harm or cases of indiscipline. The findings at Danda Government Secondary School were that the face-to-face model was implemented by facilitators who were not trained. The findings contradicted Sherman and Strang (2012) understanding of the face-to-face model of restorative justice that is implemented by a trained facilitator who should invite the offenders, their victims and their respective victim's social networks (victim's kin and communities) as well as offender's social networks (offender's kin and communities) in an attempt to deliberate about what the offender should do to repair the harm that the act of student indiscipline had caused.

With regards to the face-to-face model, at Danda Government Secondary School it consisted of the student who misbehaved, and the teacher affected. The scenario revealed that there were only two people involved. This contradicts with similar

models codenamed face-to-face. Gavrielides (2007) points out that in face-to-face meetings of the victim and offender, facilitators act as a go-between. Bettby, Strang, and Wessells (2006) assert that during face-to-face restorative justice conferencing the victims, offenders and facilitators meet. During the face-to-face restorative justice conferences (RJC) the victims and offenders involved in a crime meet in the presence of a third party, who is a trained facilitator, together with their families and friends or others affected by the crime.

From the way face-to-face dialogue was used at Danda Government Secondary School context the continuum grid was characterized with low support and high control. The approach used was a punitive approach (McCold & Watchel, 2002). The way the restorative justice was implemented using the model indicated that it was a more punitive approach than victimological oriented. The students were either victimized/re-victimized by the teacher or both.

The way face-to-face restorative justice was implemented at Danda Government Secondary School was influenced by the cultural perspective of the local people in the catchment area of the school. The situation was that restorative justice as implemented at Danda Government Secondary School community was undocumented. The findings contradicted Svongoro (2015) who propounded that face-to-face transactions involved two primary participants and one neutral facilitator like an interpreter. The face-to-face model in the findings did not constitute the designated form of a face-to-face restorative justice practice.

6.5.2.5 Whole class sessions/school assembly model

The whole class restorative practices were carried out at Danda Government Secondary School. In Zimbabwean secondary schools before the lessons began the class teacher would facilitate a whole class session. The most prevalent cases of student indiscipline were tabled and discussed in class. Several administrators elaborated in their interviews that they employed restorative justice discussions at different forums to discuss some student misbehaviour. The findings from Danda Government Secondary School indicated that the school assembly model of

restorative justice was implemented to respond to cases of student indiscipline that were related to the harming of the school's reputation. The key quotes:

There were some incidents of boys who drank beer and fights erupted on the sports day. The fighting ended up involving the community who were around. When the matter was reported to the administration, we took it to the assembly to address such rowdy behaviour. In preparation for the assembly restorative justice session we interviewed the coaches and captains of teams. I also interviewed some local members about what happened. The school assembly restorative justice took about two hours. I presented the cases of indiscipline and the students involved took responsibility and accountability for their misdeeds. We had to debate about the behaviour displayed by the students. During the discussion we managed to indicate how the behaviour harmed the school community and relationships with the community members. The agreements were made, and the boys involved were suspended from attending games for the whole term. The boys volunteered to go around to the affected community members saying sorry. As a follow up the boys were to attend counselling sessions. From there, there was a minor incident of beer drinking and it was managed by talking to the culprit and referring him to a counselling session (Administrator Interview, July14, 2017).

The excerpt revealed that the assembly restorative justice model was effective because the implementation of restorative justice using this model revealed that it involved the learning of the affected members of the school community. The principles of restorative justice such as responsibility and accountability were present.

In addition, the talk was carried over by the teacher on duty or senior lady or senior master on assembly days. The teachers implemented the whole class session model to include the whole school on assembly days. The findings at Danda Government Secondary School indicated that the school implemented the whole class model to

respond to minor indiscipline that happened in the classrooms. Key quote: As a class teacher for form three classes, one day I found my class making a lot of noise. I found out the noise was caused by a fight in class. The two girls were exchanging fists over gossiping. I stopped the class and called for a class circle up. The students moved their chairs into a large circle. We spent thirty minutes discussing the fight, how we were feeling and why we fight, and if there was anything can be done to stop it, and our triggers and our awareness when we experience anger. It was effective; the girls apologized to the class and restored their relationships and they became friends again. (Teacher Interview, July 12, 2017).

From this incident the classroom model was in the form of a restorative justice circle model. The implementation of the whole class model was complementary restorative justice. It is complementary in the sense that it complements the circle model. It is part of the circle model. The way it was implemented indicated that that they used the wider class and it was closely related to the secondary tier of the restorative justice model. The restorative approach implemented improved the students' socio-emotional skills. However, the time allocated was inadequate for implementation therefore it was partial implementation of restorative justice to address students' indiscipline. In addition, the restoration of relationship principle is evident and the restorative justice concepts that are apology are evident. Both girls apologized to class. However, it is debatable whether the apology was through compassionate, free or it was duress. However, the important aspect is that restorative justice concepts are implemented in restorative justice model within DGSS.

6.5.2.6 Family group conferences model/Family group mediation model

The findings from Danda Government Secondary School indicated that the family group conference model was implemented to respond to cases of students' indiscipline. The evidence from document analysis indicated that family group conference model was implemented at Danda Government Secondary School. Key quote: "My parents were invited to school after I absconded from school without notifying my parents" (Document Analysis, July 13, 2017). The family group

conference was relatively independently implemented in addressing students' indiscipline. It was relatively independently implemented in the sense that it is part of the disciplinary procedure. However, the parental involvement means brought with social capital in the form of disciplinary procedures from homes. The findings from the document were that the restorative justice was effective to deal with students' indiscipline.

In addition, the family group conference model was implemented to respond to cases of truancy. Vimbai was involved in a conference where her parents and teachers were involved. Key quote:

A young girl, Vimbai, in form three, had a tendency of truancy and coming to school late almost every day. She was missing her lessons and her performance was deteriorating. This behaviour of negative performance came to the office when reported by the class teacher. I invited the girl to my office and interviewed her. After the interview we decided that a restorative conference was ideal. We invited the parents to attend the conference. The conference included the learner, two parents, senior teacher, school counsellor, senior teachers and her class teacher (Administrator Interview, July 14, 2017).

The finding from Danda Government Secondary school indicated that students

Pledged that after the restorative justice practice that (they) will not do it again. From this excerpt there is the issue of understanding the bad of the misconduct and the learner pledged not to do it again. The consequences of using restorative justice show that it was effective to deal with a learner's undocumented dismissal from schools (Document analysis, July 13, 2017).

The way Danda Government Secondary School responded to student indiscipline through the implementation of family group conference/family group mediation group was effective. Key quote:

Soon we went to the Headmaster's house and my grandparents were called to school. They came to accompany me home at 8.00 in the evening but left some boys still hanging around laughing. So, from this day I am no longer going to be involved in any other love stories at school and I am very sorry for myself and to my teachers (Document Analysis, July 13, 2017).

The findings were that Danda Government Secondary School implemented family group conferences to respond to student indiscipline. The model was effective, and it involved the guardians of the students. This case of indiscipline was a serious matter as the girl hunted for her boyfriend in the teachers' cottages and she was being abused by the teachers, young boys and wives of teachers in the teachers' cottages. The family group conference model was implemented in response to cases that needed intensive intervention and urgent attention. The conference constituted a wide section of the school community, that is, teachers, grandparents and the victim/offender. However, from document analysis, the young boys continued booing (shaming) her; that was victimization of the offender/victim. The parties involved managed to do shaming management in a positive way. The respective parties took obligations to self-regulate in a cooperative and inclusive manner such that the shame is acknowledged and worked through the balance of 'I' and 'we' (Morrison 2006). The student's victimhood was constructed traditional conception of victimhood characterized with passivity, pain, grief, trauma, suffering and loneliness to an active victim who actively participated in the proceedings of the conferencing and suggest the plan of action. In this example, restorative justice approach was implemented independently and in its entirety.

The Danda Government Secondary School implemented focus group conferences in response to cases of love affairs. The data revealed that the facilitator of the conference had a limited knowledge of the restorative justice. The conferencing place was not ideal for dealing with a case of such serious standing. However, the elders invited to the conferencing were rich in cultural knowledge of cultural conflict resolutions. The implementation of conference model in this case revealed that it was complementary restorative justice implementation. It is complementary in the sense

that it complements the conventional disciplinary systems such as the cultural conflict resolutions procedures. In the Karanga culture there is a way to address wrongs related to love affairs. The family group conferencing was an interface of cultural conflict resolutions procedures and restorative justice approach. Therefore, the restorative justice implementation was complementary as it was situated adjacent to the cultural conflict resolutions. A cross case analysis on the implementation of restorative justice approach. The two schools had multiple understandings on students' indiscipline.

6.5.3 A Cross Case analysis of the implementation of restorative justice

Assertion 2.1: The implementation of restorative justice at Zizi College was done through the use of models such as conferences, circles, mediation, victim offender mediation and dialogues and the implementation of restorative justice at Danda Government Secondary School was through the use of models such as circles, writing the wrong, Kutaurirana/'Dialogue', face-to-face, /one-on-one, school assembly, family group conference and impromptu conference. The implementation of restorative justice had success, failures and limitations in the two Zimbabwean secondary schools.

1. Zizi College done using models such as conferences, circles, mediation (mediation, victim offender mediation) and dialogues (Multimodal approach)
2. DGSS done using models such as circles, individualized (writing the wrong, face-to-face/one-on-one), Kutaurirana/'Dialogue', school assembly (parading and shaming), Conferences (family group conference and impromptu conference).
3. Similar models: Circled Conferences, dialogue, individualized writing the wrong Different models: for Danda individualized, Shaming for circles and mediation.

Both schools adopt a multimodal approach to restorative justice in similar and different ways. The similar approaches they use include circle, conference, VOM,

writing the wrong, kutaurirana/ dialogue. In addition, Zizi college applies peer talking whilst Danda uses the kutaurirana a version of dialogue.

The two schools in some instances used similar and in other instance used different uses of restorative justice approaches. The commonly restorative justice approaches included the circle, conferences, dialogue, VOM and writing the wrong in similar and different ways as discussed below

6.5.3.1 The Circle Model

Zizi College used the circle model to some serious cases of students' indiscipline such as bullying while Danda implemented circle models to cases like love affairs. Despite the different offences the circle models were used to address case of indiscipline, the composition of these circle model also differed in these schools. The key quotes below illustrate data from which this finding was drawn. *Key quote from Zizi College:*

Parents are invited and sit in circles to address indiscipline. At one time students were aggressive and damaged the dining hall during a gig. The student punched the windows and broke them and was charging into the teachers. One of the teachers was injured during the scuffling in the dining hall. We had to sit down, and we had a restorative justice circle with the teacher involved, parents, senior master, students and myself. I facilitated the restorative justice circle. The students took responsibility to repair the broken windows and made a commitment to attend counselling sessions during the term (Zizi College Administrator Interview, July 5, 2017).

[Shona] Ndini mai vaIsaya ndauya nenyaya yokunyenga mwana wechikoro. Saka ini somubereki ndati ivo vechikoro ngavarange mwana sewavo.

[English] I, mother of Isaiah, had been invited to attend a disciplinary hearing of my son who was involved in love affairs. As a parent, I authorized the school to deal with my son as their child (Danda Document Analysis, July 5, 2017).

The implementation of the circle model to respond to cases of indiscipline led to the offender expressing “sorry”. The circle model was implemented at the intensive level/tertiary level of implementation of restorative justice. The circles were comprised of larger groups (parents, family members, friends, teachers and administrators).

The circle model at Zizi College was employed to respond to serious matters such as bullying to minor cases of students’ indiscipline such as disrespect and theft. In some cases, at Zizi College students were empowered to facilitate circles.

Danda Government Secondary School implemented the circle model in responding to student indiscipline. The circle model at Danda Government Secondary School was codenamed dialogue circle model. The circle models at Danda Government Secondary School were comprised of parents, teachers, administrators, students and other people affected by the case of student indiscipline. The victims were empowered by being heard during the implementation of the circle model of restorative justice.

There were similarities on the implementation of circle models at the two Zimbabwean secondary schools. The findings for Zizi College case revealed that the circles were comprised of the parents, teachers, students, victim, offender and the other affected members of the community if the case of indiscipline was serious such as bullying and violence. The full restorative circles were convened to respond to serious cases of students’ indiscipline. The restorative justice implemented was a full restorative justice. Surprisingly, I found out that at Zizi College students implemented circles models to respond to some minor cases of student indiscipline. In addition, the student who misbehaved, victim, and a staff member handled the cases of student indiscipline without the other elements of the circle model of restorative justice. The findings for Zizi College indicated that cases of indiscipline addressed were fighting, quarrels, disrespect, theft, and minor bullying. Zizi College was a boarding school and the parents of the students came from far away, were well-to-do (preoccupied with economic activities) and they rarely came to the school. In most, cases the

implementation of the circle model took a form that depicted a partial restorative justice practice.

The findings for Zizi College implementation of the restorative justice revealed a paradigm shift in responding to cases of student indiscipline and depicted one of the fundamental objectives of restorative justice. The circle model supported the victims, through allowing the victims to express their needs and they were enabled to fully participate in the restorative justice (Luzon, 2016). The circle empowered all directions, so all participants were important.

The restorative circles models were used in the Zimbabwean secondary schools to address students' indiscipline. Most teachers agreed that restorative justice circle models were used during the implementation of restorative justice in the Zimbabwean context. However, the restorative justice circle models used were modified to include African epistemic on conflict resolutions. The elder was the circle's controller hence the influence of African culture. The two Zimbabwean secondary schools agreed that circle models were implemented to respond to cases of indiscipline. The two schools agreed on the types of cases of student indiscipline addressed through the implementation of circle models. The composition of circle models agreed for the two Zimbabwean secondary schools. However, the difference was realized when at the boarding secondary school students implemented circles model to respond to student indiscipline. This was contrary to the findings from the day rural public secondary school. Both secondary schools partially and complementarily implemented restorative justice circles model. The contexts made them to differ on the compositions and the types of students' indiscipline. The circle form of conflict resolution revealed deep understandings of the circle in the African cultural contexts.

6.5.3.2 The Writing the Wrong model

The findings for Zizi College revealed that students were sometimes asked to write the wrong. As the student wrote the communication, he/she started to reflect upon the case of indiscipline and how it affected their relationships. The students, administrators and teachers claimed that students who misbehaved were sometimes

asked to put in writing what happened and what they thought should be done. As the former headmistress Mrs Matura explained:

I once had some boys who were caught drinking beer and they were violent. Before I discussed this with them, I asked them to write what happened and what we should have done to avoid the case of indiscipline. I further requested them to write what should be done to repair the damage done and for them not to repeat it again. Most of the boys requested forgiveness and not to involve their parents. They managed to reflect on the problems associated with their behaviour (Administrator Interview, July 4, 2017).

The excerpt indicated that there was freedom amongst the students to express what happened. The reflections were used to gather information on both sides of the story. The student writing the wrong model was effective; however, it was intimidatory to the students since the students were skeptical about where the information was to be placed and used for. Both secondary schools agree that writing the wrong model was partially and complementarily implemented to address student's indiscipline. However, the literacy competences of students differ from context to contexts.

6.5.3.3 The Face-to-face model

The face-to-face model of restorative practice occurred throughout the day and involved an individual student and staff members. The findings from Danda Government Secondary School indicated that the individual student who misbehaved was invited into an office for a one-on-one dialogue with the teacher, administrator, senior lady or master or deputy headmaster and the headmaster/mistress. Key quote:

There was an incident of a girl who wanted to commit suicide because of abuses from home. I was informed of the incident by the girl's friends. I invited the girl to my office, and I asked her about the problems that caused her to contemplate suicide. I talked with her for about three hours. She agreed to change her mind. And we agreed on

monitoring and how to involve the parents in a proper way. She put her commitment in writing (Administrator Interview, July 13, 2017).

The one-on-one model implemented at Danda Government Secondary School was at the targeted level. However, due to the seriousness of the case it needed more than only two people. In addition, it lacked the third party. When further probed participants at Danda Government Secondary school indicated that “traditionally such matters were resolved in closed door meetings with two people and this worked” (Administrator Interview, July 13, 2017). The one-on-one model implemented at Danda Government Secondary School revealed that it was a partial restorative justice.

The current study found that the face-to-face meeting model was implemented to address students’ indiscipline at Danda Government Secondary School. The findings indicated that teachers used face-to-face meetings with students to resolve cases of indiscipline. Key quote:

It depends on the nature of cases of indiscipline; if it is a major issue the school disciplinary committee is involved but for minor cases teachers handled it with students in a one-on-one meeting/dialogue (Teacher Interview, July 12, 2017).

The way the one-on-one restorative justice was implemented revealed that the approach worked with minor cases. The teacher managed to execute a restorative justice dialogue that had some restorative attributes. However, the students might have been stricken with fear of being taken to the office.

6.5.3.4 The Kutturirana/ Dialogue Model

The dialogue model was implemented in the two Zimbabwean secondary schools. Zizi College implemented the dialogue model to respond to cases of student indiscipline that occurred at the places of residences. The dialogue model was implemented to respond to cases of student indiscipline such as stealing in hostels and health hazard practices. The way the dialogue model was implemented at Zizi College was at target level. The findings indicated that parents were rarely involved

in the dialogue practices. There was strong evidence of forgiveness and apology when the dialogue model was implemented to respond to cases of student indiscipline. Key quote:

In several cases a member of staff is in-charge of students. The student apologizes to staff and other aggrieved students. Then forgiveness was given just at that moment. They become friends again. For serious issues we involved conferencing with parents. For example, for bullying we would call in the parents and show them that this is what their child had done. The parents in the presence of the staff find out from the child where it was coming from. You all understand where the person was coming from... Sometimes they wrote letters of apology. They are found in the student's file. Victims called their parents and they asked the child to explain what happened. We have restorative conferences that constitute the counsellor, victim, offender, members of staff, other students, other students who were there, and parents of both victims and offenders. Finally, there is an apology. The victims felt that they had been wronged but this process has taken care of it and the perpetrator had apologized and undertaken not to repeat it. They will be friends again. Parents were sometimes very angry and complained 'you need to put your system in order'. But after talking with them the parents ended up understanding and rebuilt their relationships (Administrator Interview, July 4, 2017).

The dialogue model which was implemented led the students to seek forgiveness and in return the victim offered forgiveness.

The dialogue model was implemented at Danda Government Secondary School. The dialogue practices at Danda Government Secondary School pervaded all models of restorative justice implemented to respond to student indiscipline. Dialogue was the core theory that characterized the implementation of restorative justice to respond to student indiscipline. The dialogue model was implemented to respond to a range of cases of student indiscipline. Key quote:

[Shona] Zvinoenderana nokuti nyaya yakaita sei. Panogona kupinda dare rechikoro kana iri hombe. Tumwe tunyaya vadzidzisi vanotaurirana nemwana vari vega.

[English] It depends on the nature of cases of students' indiscipline. If it is a major case the school disciplinary committee is involved but for minor cases teachers can handle it with students in one-on-one dialogue (Teachers' Focus Group, July 12, 2017).

At Danda Government Secondary School the dialogue model was implemented to respond to serious and minor cases of student indiscipline.

Both Zimbabwean secondary schools implemented the dialogue model to respond to different cases of student indiscipline. The dialogue model was commonly implemented at the two Zimbabwean secondary schools. However, at Zizi College, the dialogue model was implemented at a target level and for cases that happened in the places of student residence. However, the contradiction was that the common understanding for the implementation of dialogue model was that at Zizi College it was implemented in response to cases of student indiscipline that were displayed at the residential places whereas at Danda Government Secondary School it was usually implemented to respond to minor and serious cases. In addition, another contradiction was that parental involvement in the dialogue models at Zizi College was limited as compared to Danda Government Secondary School.

6.5.3.5 The Conference models

The two Zimbabwean secondary schools implemented the conference model in response to cases of student indiscipline. Key quote "So far from this day I am no longer going to be involved in any other love stories at school and I am very sorry for myself and to my teachers "(Document Analysis, July 11, 2017). The conference model was implemented at Danda Government Secondary School to respond to cases of student indiscipline. The conferencing model was relatively implemented to address students' indiscipline. The conference model was offered part of the

disciplinary procedures. The implementation conference models involved other models such as writing the wrong model and face-to-face model of restorative justice to respond to student indiscipline. The mixing of the models revealed that it was haphazardly implemented to address students' indiscipline. Another important finding was that at Danda Government Secondary School the implementation of writing the wrong model was used as a response to cases of student indiscipline. The students who misbehaved were asked to put in writing what happened. The writing the wrong model was implemented to gather information on the initial stage of restorative justice. The writing model was unique to Danda Government Secondary School.

The findings can be explained using the restorative justice theory. The social discipline window can be used to understand the face-to-face dialogues implemented in Zimbabwe. The interviewees described face-to-face in a simplistic way as a talk between a student and teacher after a conflict. For the restorative justice practice to be successful in its implementation, the continuum should have high support and high control. In the findings, there was high control as the teacher immediately acted against the misbehaved student. In terms of support, in most cases there was no social support as the teacher, being the victim, and the student, being the offender, had a face-to-face meeting. In most cases in face-to-face meetings the facilitator should do groundwork so that there is no re-victimization.

The findings from Danda Government Secondary school indicated that One-on-one: some children are shy. If you are not friendly, they hide information; you need to explain to the children (Teacher Interview, July 13, 2017). The one-on -one model made the victim passive, shy and minimized victim empowerment. In the case of Danda Government Secondary School, the offenders during one-on-one dialogue are disempowered and end up constructed as victims. The findings implied that the face-to-face model was used to address cases of indiscipline in the two Zimbabwean secondary schools.

The findings for Danda Government Secondary school revealed that they used a model called face-to-face. The finding was unique to the Danda Government Secondary School community. The face-to-face meeting model of restorative justice was employed during the implementation of restorative justice at Danda Government Secondary School. The findings indicated that teachers used face to-face meetings with students to resolve cases.

6.6 Case by case successes of implementation of restorative justice approach

The findings indicated that two schools celebrated some successes of the implementing restorative justice in response to students' indiscipline.

Assertion 2.2: The implementation of restorative justice at Zizi College was successful because participants took accountability and responsibility, respect, parental involvement, improved discipline, restoration of relationships, forgiveness. And likewise, the implementation of restorative justice at Danda Government Secondary School successful because good relationships were restored, voice of students, freedom, listening, improved attendance, equality, parental involvement, proactive shift in student behaviour and improved discipline. The implementation of restorative justice was successful in the two Zimbabwean secondary schools.

6.6.1 The successes of restorative justice at Zizi College

Zizi College identifies accountability and responsibility, respect, improved discipline, parental involvement, forgiveness and restoration of relationships were some successes realized in the implementation of restorative justice as a response to students' indiscipline at Zizi College.

6.6.1.1 Accountability

The implementation of restorative justice at Zizi College was successful because the students were made to take accountability and responsibility of their misdeeds and the way forward to restore the harm caused. Key quotes:

The thought-provoking aspect of it [implementation of restorative justice] forced somebody to think of their behaviour. How it affected

them, people surrounding them, and it were that thought processes that made students to be responsible and accountable to their acts. (Administrator Interview, July 4, 2017).

The implementation of restorative justice as a response to students' indiscipline was successful because the wrongdoers and the participants involved in the implementation of restorative justice to respond to students' indiscipline took responsibility and accountability of the wrong doings and the way forward to restore the harm. The students responded positively and had demonstrated a paradigm shift from denial of causing a harm to a more civilized way of accepting responsibility and accountability of wrongdoings. The findings at Zizi College revealed that the students took responsibility of their transgressions. The way responsibility and accountability embraced at Zizi College was individualistic. Zizi College had adopted the western oriented restorative justice practices and implemented in their schools. In addition, children from modernized families embrace the practices that were individualistic

6.6.1.2 Responsibility

In the Zizi College community, the implementation of restorative justice practice lead to a sense of responsibility about the consequences of students' indiscipline to other students and teachers, parents and administrators. Key quote:

The implementation of restorative justice practice as some sort of servant leadership cultivated a sense of responsibility that is shown even after graduating from the school. The sense of responsibility was built because of the way they experienced questioning during the RJP sessions (Administrator Interview, July 5, 2017).

The findings at Zizi College indicated that the implementation of restorative justice as a response to students' indiscipline inculcated a sense of responsibility amongst the students and other participants. In the implementation of restorative justice responsibility is a double edge sword. The offender was responsible of their misdeed and the victim should be responsible also in the addressing of the matter. The findings were that responsibility implies all parties involved were supposed to be responsible. The responsibility was achieved as the perpetrators of indiscipline took responsibility

of the wrong done. The affected participants took responsibility in that they see to it all the deliberation was done according to restorative justice principles. The restorative justice value of responsibility evident within Zizi College revealed that restorative justice dependently implemented to address student's indiscipline. It runs adjacent to the servant leadership disciplinary procedure. Therefore, there was partial implementation of restorative justice approach to address students' indiscipline. It was partial in the sense that restorative justice values are implemented and other disciplinary measures like students' servant leadership is also used to address students' indiscipline.

6.6.1.3 Respect

The implementation of restorative justice resulted in that the participants were able to respect each other. Respect is an attribute that had multiple meanings. Some people respect because they are afraid, and the other people show respect because of people around them. Lastly respect may be intrinsic, and it is learnt through implementation of restorative justice. Respect was expressed as a key theme in the implementation of restorative justice at Zizi College. Respect in the African context is an outward expression of *unhu*. *Unhu* is transliterated to discipline. Key quote "Students became honest, feeling for others and there is a section in restorative justice which enquire how did this affected the next person" (Teacher Interview, July 6, 2017). The way respect viewed differs with the status of the person in society. The trend of the theme of respect is relative in any power dynamics. The old people are used to the notion that respect implied oppression of the less powerful and younger people. The participants indicated that the implementation of restorative justice through its educative attribute made the learners to understand real respect. The respect associated with equity and equality in the distribution of the limited good in any community. The implementation of restorative justice reduced the traditional oppressive practices that became a trend that the seniors at a boarding school were supposed to receive priority in the dining hall. The kind of respect was abusive and oppressive. It was an injustice practice that senior students should receive preferential at the expense of their juniors' students in the dining halls. However, the

implementation of restorative justice as a response to students' indiscipline brought a paradigm shift amongst senior and junior students at Zizi College. The restorative justice value of respect within Zizi College may implies that restorative justice is complementarily implemented to address students' indiscipline. There were other disciplinary procedures that emphasis the ethos of respect such as the curriculum, guidance and counselling and the school culture. Therefore, it is complemnts in the sense that it complemnts other disciplinary procedures that emphasizes the values of respect.

6.6.1.4 Forgiveness

The findings for Zizi College revealed that there was forgiveness as a result of implementation of restorative justice as a response to students' indiscipline. Key Quotes: "Through implementation of restorative justice students learnt the value of seeking forgiveness when wronged another person "(Administrator Interview, July 5, 2017). The findings relating to virtue indicated that through restorative justice participants learn to express apology to the victim/ harmed/ wronged. The offender expressed sorry and the victim learnt to forgive. However, the forgiveness was one way whereas the victim rarely expressed forgiveness. The restorative value of forgiveness revealed that restorative justice is partially implemented to address students' indiscipline. It is partially in the sense that the forgiveness happens after the use of other disciplinary procedures. Therefore, forgiveness revealed that restorative justice is partially implemented to address students' indiscipline. The other partiality is realized when the forgiveness is requested by the harmer / offender and rarely by the victim. This implies that restorative justice practices implemented were not fully empower and emancipate the victims/ harmed to be able to express that they forgive.

6.6.1.5 Parental Involvement

The findings at Zizi College indicated that the implementation of restorative justice increased parental involvement in the deliberation of students' indiscipline. The parental involvement brought unison in the voices about discipline between Zizi College and the homes of students. The students had the tendency to listen to the approval or disapproval of their parents. Key Quotes:

Bullying we would call in parents and show them that this is what your child has done. The parents in the presence of staff find out from the child where it was coming from. You all understand where the person was coming from. You do not have it repeated. Parents were forthcoming and participated sometimes took their child home and involved the counsellor. Sometimes they wrote letters of apology and filed in the students' file. Victims called the parents of victims and asked the child to explain what happened we have restorative conferences that involve the counsellor, victim, offender and members of staff and other students who were there on the commission of indiscipline. At the end there was sought apology from the victim by the offender. The victims felt that they had been wronged them, but this processing has been taken care of perpetrator had apologized and not repeat it. They will be friends again. Parents sometimes were being very angry, complaining you need to put your system in order. But talking with them parents understood (Administrator Interview, July 4, 2017).

The parents of students who learnt at Zizi College visited the institution to participate in the restorative justice to respond to cases of indiscipline (Field notes, July 4, 2017). The logbooks indicated that parents who were involved in the restorative justice to respond to students' indiscipline. From the reasons stated some parents came for restorative justice practices (Document analysis, July 4, 2017). The findings at Zizi College indicated that parents were actively involved in the welfare of their children. However, it was not explicitly clear whether parents were not invited to increase the power hegemony and intimidation of the learners during the restorative justice. The parental involvement revealed that restorative justice is dependently implemented to address students' indiscipline. Restorative justice is situated adjacent to the conventional disciplinary systems that emphasizes the invitation of parents to school once the student misbehaved. It is a norm that parents should visit the school once every month as parent visits. Therefore, restorative justice was partially implemented to address students' indiscipline. It is partial in the sense that during the disciplinary

procedure restorative justice principle of stakeholder involvement is applied. The application in the context of restorative justice approach is partial.

6.6.1.6 Improved discipline

The findings at Zizi College indicated that there was improvement in discipline. Key Quotes “The discipline improved; bullying was reduced. Stealing was reduced. The prevalent of these went down” (Administrator Interview, July 4, 2017). The findings at Zizi College indicated that implementation of restorative justice as response to students’ indiscipline reduced bullying, expulsion, and suspension at Zizi College. However, amongst the student- related cases of indiscipline bullying level dropped down significantly, and the cases related to policy implementation such as suspension, enmity and expulsion were reduced imply that the school had a paradigm shift in responding to students’ indiscipline. The improvement of discipline within Zizi college, revealed that restorative justice is complementarily implemented to address students’ indiscipline. It complements in the sense that restorative justice approach is one amongst a group of disciplinary procedures employed to improve discipline. Restorative justice as a novel practice found some conventional practices in places. Therefore, the restorative justice is partially and complementarily implemented to address students’ indiscipline and achieve improved discipline.

6.6.2 The Successes of restorative justice at Danda Government Secondary School

There are several themes that emerged as the successes of restorative justice at Danda Government Secondary School. These are:

6.6.2.1 Voice of student

The findings at Danda Government Secondary School indicated that the implementation of restorative justice as a response to students’ indiscipline was successful because it upholds the voice of students. Mr. Kamba believed that allowing student’s voice reduced indiscipline and the students appreciated that involvement (Administrator Interview, July 14, 2017). The voices of teachers, parents and

administrators were valued in the implementation of restorative justice to respond to students' indiscipline. The implementation of restorative justice as a response to students' indiscipline made a paradigm shift because the students were empowered to explain their situation in relation to cases of students' indiscipline. The students were empowered to express their views without fear of victimization. The students through implementation of restorative justice were empowered to stand for any cause without fear. Key quotes:

There is room to express your views through 'dialogue' with teachers.

The secondary level student is an adult and canning are outlawed in Zimbabwe. Canning a child dehumanize the student and it's a form of abuse (Student Focus Group, July 13, 2017).

Furthermore, the students argued that restorative justice was effective since it allows two-way communications in dealing with cases of students' indiscipline (Student Interview, July 11, 2017).

The implementation of restorative justice made a paradigm shift and the philosophy of addressing students' indiscipline changed. The students were empowered to communicate their realities and the root of the problem is understood. The restorative justice within DGSS emphasized the empowerment the value and an expected outcome. The parents believed that restorative justice had transformed the students and community in terms of their understanding of disciplinary measures. The parents felt that students and community benefited from restorative justice practices as it empowered the participants with negotiation stamina in conflict resolutions. The students, teachers and parents who were involved in restorative justice gained certain characteristics such as openness, freedom, no fear, friendliness, open and door policy (Parent Interview, July 11, 2017).

The offender and victim, parents and teachers valued openness in the discussion. The participants at Danda Government Secondary School understood that they learnt during restorative justice practices and there was a paradigm shift in terms of how people view discipline. The restorative justice concepts of empowerment revealed

that the conventional disciplinary procedures which emphasis on disempowerment of individuals had been transformed. The empowerment concept emphasis the taking away of the harm from the students. However, it is not only restorative justice that emphasis the empowerment of the students and other parties in the DGSS community. There are guidance and counselling procedures and human right advocacy as well as child rights. Therefore, the voice of students indicated that restorative justice dependently implemented to address students' indiscipline. It is implemented situated adjacent to other procedures that emphasizes empowerment of students. The victims were empowered to actively participate in the repairing of the harm.

6.6.2.2 Freedom of Expression

The findings indicated that students were free to express their views without fear of victimization. The students through implementation of restorative justice were empowered to stand for any cause without fear. Key quotes:

There is room to express your views through 'dialogue' with teachers.

The secondary level student is an adult and canning are outlawed in Zimbabwe. Canning a child dehumanize the student and it's a form of abuse (Student Interview, July 12, 2017).

The evidence from the documents indicated that students were free to narrate their incidents of indiscipline freely. Key quotes:

I, Talent committed several cases of indiscipline. I came to school drank on a school day. I disrespected my teachers and some teachers discovered that I was drank. I embezzled school fees for last term and this term. I am aware that if is a criminal offence for the parents who failed to pay fees for their children (Document Analysis, July 11, 2017)

The findings from DGSS revealed that there is freedom of expression without fear of repression and negative shaming. The evidence of freedom indicated one of the restorative justice values. The restorative justice is complementarily implemented to

address students' indiscipline. It complements in the sense that it complements other disciplinary procedures that emphasizes the freedom of students such as counselling and even the constitution of Zimbabwe. The child rights also gave the students freedom of expression. However, whilst there are other practices that may yield freedom, but majority of interviewees acknowledged that restorative justice value of freedom was realized through the implementation of it to address students' indiscipline.

6.6.2.3 Listening

The implementation of restorative justice was successful to instill the skill of listening. The participants in the implementation of restorative justice should be good listeners. The Restorative Conference at Danda Government Secondary School was characterized with 'listening'. The young girl was involved in an incident of late coming to school and loitering around the main road. The case was reported by the community to school. Key quotes:

I was reported by the community that I abscond lessons while loitering along the road going up and down. I was asked to bring the parents to school for a restorative conference. During the restorative conferencing I was given the chance to narrate my case to the parents and teachers in attendance. However, my father was angry as I narrated that I missed several lessons while at the road and I was afraid to be beaten by teachers on duty. All the participants were listening as I was talking. I was helped because we agreed the time that I need to arrive at school because I was from a faraway place. I committed that I will not abscond again, (Student Interview, July 11, 2017)

The listening attribute revealed a paradigm shift from traditional ways where the parents and teachers do not listen to the student who misbehaved. The listening made the participants to learn and understand the root of my problem. The students' indiscipline is viewed as an opportunity to learn from the responses of the students and the students learn from the responses of other parties such as teachers, administrators and parents. They learn how the absconding lessons and loitering

along the main road affected other parties such as the school reputation was injured and affect others .Through restorative justice models of school discipline, open talks (dialogue) between victims and offenders, sharing of perspectives , listen to one another and collaboratively design solutions that bring about restoration of harmed relationships. If the participants made resolutions, they gave from an informed position. From the above statements it implies the idea of listening involved the students in their day to day operation. It is a school culture that was celebrated at Danda Government secondary school. The students understand the dynamics of friendships and belonging to a group through listening during the implementation of restorative justice. The parents, teachers, administrators and students are expected to listen during the implementation of restorative justice to address incidents of students' indiscipline. However, listening is not the inclined to restorative justice theory alone. There are other practices that emphasizes listening such as in the karanga culture when discipline someone they emphasize kuteerera ⁴¹ Therefore, restorative justice is complementarily implemented to address students' indiscipline. It is complementary in the sense that it complements the cultural disciplinary practices that emphasizes kutererera (listening).

6.6.2.4 Improved discipline and attendances

The findings at Danda Government Secondary School indicated that the implementation of restorative justice as a response to students' indiscipline led to an improvement in the school attendances. The implementation of restorative justice made the students to come to school even when they were late. The students were attending lessons and school regularly. The students said that “it was good because learners improved attendance and students know the good of attending school and lessons” (Student Focus Group, July 13, 2017). The findings at Danda Government Secondary School revealed that some of the student indiscipline had been reduced such as late coming and love affairs (Administrator Interview, July 14, 2017). Key quote: “Students are now coming to school even when late. Students were no longer staying outside the school yard... discourages absenteeism from the students” (Parent

⁴¹ Kuterera means deep listening and learning

Interview, July 11,2017). The Danda Government Secondary School expressed that the implementation of restorative justice was successful because the attendances improved and students who used to loitering along the highway were attending school. Key quotes:

Students come to school late. Learners are no longer staying outside the school. It is discouraging absenteeism; learners are coming to school but late. Using corporal punishment learners were coming to school early or not to come to school at all (Parent Interview, July 11, 2017).

The implementation of restorative justice to respond to students' indiscipline at Danda Government Secondary School resulted in improved attendances. The learners just abscond to attend school/lessons and remain outside the school premises until dismissal time. In the Danda Government Secondary School, a day secondary school parents used to see the students scattered along the main road and up the hills running away from the teachers' wrath. Parents with children attending school at Danda Government Secondary School commented that chronic absenteeism whereby students do not attend lessons while hiding between school and home had been reduced (Parents Interview, July 11, 2017).

Most parents at Danda Government Secondary School were decrying of the culture of students who used to loiter around between school and home. The highway that is close to Danda Government Secondary School ended up exposing the female students to taxis drivers and assistants. The practice of students that discovered that they were late for school, they camp outside the school premises waiting for break time to sneak and join others. Other students opted to stay outside the school premises for other reasons such as they had pending misconduct and afraid of punitive measures awaiting them. The implementation of restorative justice as response to students' indiscipline reduced student loitering along the main road and in attendances to lesson. The improved discipline and attendances are attributed to the partial implementation of restorative justice. It is partial in the sense that restorative justice is partially implemented in different stages. It also complements other disciplinary

procedures used to improve attendances. It complements in the sense that it complements traditional disciplinary measures such as counselling and corporal punishment.

6.6.2.5 Parental Involvement

The findings at Danda Government Secondary School indicated that the implementation of restorative justice led to parents involved in the discussion of the students' indiscipline. The parents came to school once invited to collaborate in the implementation of restorative justice as a response to students' indiscipline.

Key quote:

I the mother of the boy (name withheld) I have come for case of the love affairs as a parent I authorized the school authorities to punish him as their child (Document Analysis, July 13, 2017).

Parental involvement was a benefit realized from the implementation of the restorative justice in dealing with students' indiscipline. The parents and teachers have one voice in the molding of a child. Parents had much wide chances of participating in the education of their child including discipline a hidden curriculum. The stakeholder involvement principle is common in the implementation of restorative justice approach to address students; indiscipline. However, as a community secondary school and rural day secondary school the students are coming from their homes hence parents are bound to be involved in the discipline procedures of their children. The restorative justice approach is implemented as an alternative to traditional disciplinary measures. Danda Government Secondary School's constructs of students' indiscipline as misbehavior that happens at school and at home. The homes have their own disciplinary methods which the parents brought as social capital in the restorative justice process. The restorative justice approach complements the traditional disciplinary procedures. It is complements in the sense that parents come with their own restorative justice constructs and traditional procedures to address students' indiscipline. Therefore, the restorative justice practices are placed in the stages and sometimes the restorative justice principles such as stakeholder involvement act as a Verner for the disciplinary process. The DGSS

context where the people of Zimbabwe emphasis non-violent, restorative justice implemented as a cosmetic added on the punitive measures to address students' indiscipline.

6.6.2.6 Apology

The participants expressed apology during the address of students' indiscipline. The findings from Danda Government Secondary School were that participants were able to express sorry. Key quote:

Dzviti [pseudonym] entered our classroom and he asked me how long I had been learning at this school and he queried my dress code. I was invited in front the class and he said you are not tucked in your shirt and he beat me. When I relieved myself from touching the desk whilst beating me, he clapped me and harshly I said I do not want to fight you. He dragged me to staffroom, and I was interrogated what happened and I explained. I was beaten again by Gono [pseudonym]. At last I said sorry/apologized to Mr Dzviti and pledged not to do it again, however initially I had said old man I can harm you because of mob psychology. Zando [pseudonym] I accept that I am guilty, and I say sorry and I beg you to give me more chances of continuing with my studies (Document Analysis, July 13, 2017).

The students were able to express apology for the wrong doings. The students at Danda Government Secondary School responded positively to the implementation of restorative justice. The expression of sorry implies that they were positively responding to the implementation of restorative justice as a response to students' indiscipline.

The findings revealed that the offender expressed apology. The way restorative justice approach implemented revealed that there was a relatively independent implementation to address students' indiscipline. It is relatively independent in the sense that it is offered as part of the disciplinary procedure. In the findings the offender was subjected to corporal punishment, then dialogue/ talks, corporal

punishment and lastly expression of apology by the offender. The restorative apology offered apology regardless of the victim's acceptance of the apology (Walker, Tarutani & Furman, 2017). The following figure 6.1 represents how the apology attained within DGSS.

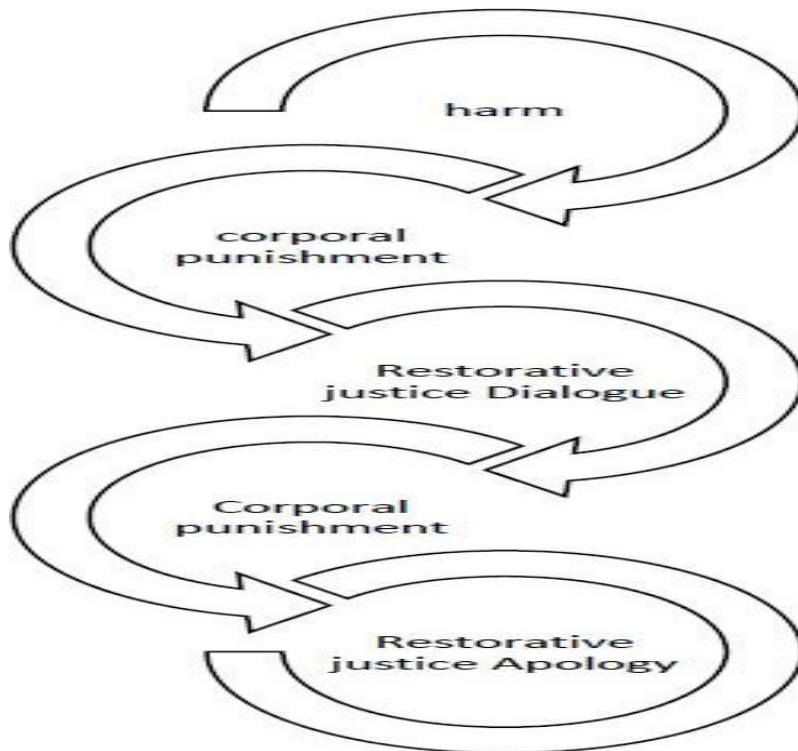


Figure 6. 1: Apology process at Danda Government Secondary school

Source: Researcher's own

The teacher meted punishment as the disciplinary measure in response to a misconduct happened. Then followed by restorative dialogue and corporal punishment preceded. Finally, the offender cum victim expressed apology. The restorative justice construct of the offender is that the offender-victim overlap⁴² is revealed in the partial implementation of restorative justice. The offender-victim overlap (Walker, et al., 2017) is one of the findings in the DGSS implementation of restorative justice approach to address students' indiscipline. The DGSS documents

⁴² Offender-victim overlap means the alternating relationship between being both an offender and a victim.

of writing the wrong revealed that the participants practiced the confidential apology through a note written to address harm and shame. The way the restorative justice apology revealed within DGSS indicated that there is partial implementation of restorative justice approach to address students' indiscipline. It is partial in the sense that, it is partially implemented in the stages of disciplinary procedure. It is also most probable that restorative justice approach complements the corporal punishment within the school. The apology is a human ritual but with some inconsistencies and intimidation. This alludes to the conclusion that there is partial implementation of restorative justice approach.

6.6.2.7 Forgiveness

The findings from Danda Government Secondary School revealed that the implementation of restorative justice to respond to student's indiscipline resulted in participants sought forgiveness. Key quotes, "The best one is child writing down, asking for forgiveness. We usually refer to such writings or records to make sure the child did not repeat the similar cases" (Administrator Interview, July 12, 2017). The students penned reports requesting for forgiveness for the wrong done to the victim. "The student admitted for vandalizing a school bench and sought forgiveness for what happened" (Document Analysis, July 12, 2017).

The implementation of restorative justice as a response for students' indiscipline resulted in the offenders sought forgiveness and to repair their relationships harmed. The gestures of seeking forgiveness are indicators that the student indiscipline had been resolved while both sides understood the repairing of the harmed relationships. However, some students contradicted with the idea that forgiveness was granted. Key quotes:

The victim was given the chance to narrate his/her ordeal whilst alone before a panel. The one alleged to have perpetrated the case is also called before a panel and narrate hi/her side of story, if the perpetrator proves guilty is punished. There was no forgiveness given. It was rare if such an issue happens (Student Interview, July 11, 2017).

The restorative justice value of forgiveness is viewed as a value from the offender. The emerging conception of forgiveness within DGSS is to construct forgiveness by offenders to themselves and forgiveness of offender by supporters and the local community (Shapland, 2016). The offender-victim overlap revealed that the offender ends up being a victim. Hence the offender gives forgiveness to themselves. However, findings from Danda Government Secondary School are that it views forgiveness from the victims as rare. Students' indiscipline phenomenon is thus construed as bi-roles. It is bi-roles in the sense that the same offender is also the victim. That is when restorative justice implemented at Danda Government Secondary School, the victims rarely offer forgiveness. The existence of such responses was indicators of the success of the implementation of restorative justice as a response to students' indiscipline. However, the authenticity of the forgiveness and apology were not guaranteed.

6.6.3 Cross case analysis of the successes of restorative justice

This section provides a cross case analysis of the successes of restorative justice approach as a response to students' indiscipline. Both Zimbabwean secondary schools have similarities and differences in their experiences of the successes of the implementation of restorative justice approach to address students' indiscipline.

6.6.3.1 Respect

The two cases agreed that the implementation of restorative justice was successful in the two Zimbabwean secondary schools because the participants respected each other after the restorative justice practices. The virtue of respect was restored in the two Zimbabwean secondary schools. The findings for Zizi College revealed that students who were involved in restorative justice were respectful. Key quotes "Students became honest, feeling for others and there is a section in restorative justice which inquire how did this affect the next person" (Teacher Interview, July 6, 2017).

The findings at Danda Government Secondary School indicated that there was respect achieved through the implementation of restorative justice to respond to students' indiscipline. The responses from Danda Government secondary schools

revealed that there was respect by the students after restorative justice to address students' indiscipline. The value of respect is attested in different disciplinary procedures, cultures and restorative justice approach. The partial and complementary implementation of restorative justice to address students' indiscipline can explain the value of respect. DGSS as a deep rural government secondary school, the idea of respect probably was influenced by the cultural methods of instilling discipline. Respect is an ethos at the centre of family life. It is most probable the relatively independent implementation of restorative justice to address students' indiscipline caused the students to reestablish the restorative justice concept of respect.

6.6.3.2 Parental Involvement

The implementation of restorative justice as a response to students' indiscipline was successful in the two Zimbabwean secondary schools because parental involvement in the welfare of students was improved. The implementation of restorative justice at Zizi College improved parental involvement in responding to students' indiscipline. The restorative justice acts as linking practices between parents and school. The parents of students through implementation of restorative justice as a response to students' indiscipline were actively involved in addressing students' indiscipline. The discipline measures now involved the parents to assist in disciplining the students.

Key quotes:

Culturally the child belongs to the family and community where discipline is done in a dare system [traditional court system]. As a community in the Shona culture it involves a lot of tracking of the child after disciplinary activities (Administrator Interview, July 7, 2017).

The parental involvement was very crucial. Parents benefited as they were involved in addressing their children's indiscipline. The findings for Zizi College revealed that parents were forthcoming for restorative justice practices at Zizi College. The parental involvement brought unison on the way students' indiscipline resolved. The situation for Zizi College was that the school enrolled students from all corners of the country, regional and international students were enrolled. The parents were involved

in different economic activities. The students were from high to middle class families where their parents command respect in their community. The students were conscious of their parents' status. The findings at Zizi College revealed that the parental involvement was critical as they add more value to the disciplinary actions of their children. In the olden days in Zimbabwe parents were just witnesses or labelled as offenders so they used to find the school unpleasant. The parents as they participated in the restorative justice practices were not violent and abusive. This might be because the parents at Zizi College were conscious of human rights and the Zimbabwean Constitution. The enlightenment and exposure made them to have a sober mind. However, the geographical disposition of parents limited their physical participation in the implementation of restorative justice to respond to students' indiscipline.

The findings at Danda Government Secondary School revealed that parents were involved in the implementation of restorative justice to respond to students' indiscipline. The findings for Danda Government Secondary School revealed that parents were eager to participate in the education of their children. The parents sometimes turned to be violent to their children during the implementation of restorative justice as the response to students' indiscipline. I slapped her in front of the teachers and the restorative justice committee. The parents sometimes started by encouraging the teachers to beat their child and some went on to the extent of taking the law in their hands.

6.6.3.3 Improved discipline

The implementation of restorative justice in responding to students' indiscipline led to the improved discipline in schools. The implementation of restorative justice to respond to students' indiscipline in Zimbabwean secondary school improved the discipline. The findings at Zizi College indicated that some cases of students' indiscipline improved. The main reason of implementing restorative justice was to improve discipline in the secondary school. The participants at Zizi College acknowledged that the implementation of restorative justice as a response to students'

indiscipline improved discipline. The key quotes “The discipline improved; bullying was reduced. Stealing was reduced [and] the prevalence of these went down” (Administrator Interview, July 4, 2017).

The understandings of the participants that implementation of restorative justice reduced bullying, expulsion and suspension at Zizi College. However, amongst the student related cases of discipline bullying level dropped down significantly and the cases related to policy implementation such as suspension, enmity and expulsion were reduced implies that the school had a paradigm shift in responding to students’ discipline.

The findings at Danda Government Secondary schools indicated that students’ discipline was reduced through the implementation of restorative justice as a response to students’ discipline. The learners were no longer hiding from punitive measures but now they come to school disregard they are late. Truancy was a popular culture that characterized many secondary schools. Once the learners learnt that they were late and the teacher on duty administering corporal punishment on the school gate. The learners just abscond to attend school/lessons and remain outside the school premises until dismissal time. In the day school like Danda Secondary School, parents used to see the students scattered along the main road and up the hills running away from the teachers’ wrath. Parents at with children attending Danda Government Secondary School commented that chronic absenteeism whereby students do not attend lessons while hiding between school and home had been reduced. The participants at Danda Government Secondary School said that some of the student discipline had been reduced such as late coming and love affairs (Administrator interview, July 13, 2017).

6.6.3.4 Forgiveness

The findings from the two schools agreed that the implementation of restorative justice to respond to students’ discipline resulted in the participants expressed forgiveness to each other. The fulcrum of the student discipline debates in Zimbabwe was on the death of morals and value for life. The participants at Zizi

College said that through the implementation of restorative justice as a response to students' indiscipline resulted in forgiveness. Key Quotes:

Through restorative justice students learnt the value of seeking forgiveness when wronged another person (Student Focus Group Discussion, July 5, 2017).

However, the participants at Zizi College expressed forgiveness intentionally or by mistake (Students Focus Group Discussion, July 7, 2017). The concept sorry and forgiveness experienced during the implementation of restorative justice as a response to students' indiscipline was cosmetic in nature. The restorative justice practices implemented at Zizi College had the attribute of sorry and forgiveness. However, the sorry and forgiveness were difficult to judge its authenticity.

The findings from Danda Government Secondary School indicated that sorry and forgiveness were characteristics of the successes of the implementation of restorative justice as a response to students' indiscipline. Key quote:

The best one is child writing down, asking for forgiveness. We usually refer to such writings or record to make sure the child did not repeat the similar cases (Administrator Interview, July 12, 2017).

The findings at Danda Government Secondary School indicated that forgiveness was achieved in the implementation of restorative justice as a response to students' indiscipline. The two cases agreed that there was forgiveness happened, but it is not in agreement on who forgive and initiated the forgiveness.

6.6.3.5 Accountability and responsibility

The implementation of restorative justice as a response to students' indiscipline at Zizi College community resulted participants took responsibility and accountability to their wrongdoings and way forward to restore the harm caused. Key quotes:

The thought-provoking aspect of it [restorative justice] forces somebody to think of their behaviour. How it affects them, people surrounding them. It is that thought processes that made him to be

responsible and accountable to his/her acts. (Administrator Interview, July 4, 2017).

The students were responsible and accountable of their misdeeds. The acceptance of responsibility of the act of misbehaviour made it clear that the students had learnt their error and how they harmed the relationships in the community. The participated positively in a disciplinary process by being accountable indicated maturity on the part of the students and made the teaching profession easier.

The participants at Zizi College were accountable of their action which became a benefit. The implementation of restorative justice as a response to students' indiscipline involved some deep reflection about a case of student indiscipline and a deep thinking about how to restore the harm caused. The taking of responsibility was one of the successes of the implementation of restorative justice to respond to students' indiscipline at Zizi College. Key quotes:

The implementation of restorative justice practice as some sort of servant leadership cultivated a sense of responsibility that is shown even after graduating from the school. The sense of responsibility was built because of the way they experienced questioning during the restorative justice sessions (Administrator interview, July 5, 2017).

The findings at Zizi College were that the implementation of restorative justice led to the participants took responsibility and accountability of their wrongdoings.

The findings at Danda Government Secondary School indicated that students were taking responsibility and accountability of their wrongdoings. The students appreciated that through restorative justice the participants at Danda Government Secondary school learnt values of life. The findings show that the students benefited as they learnt character education important for their life. Key quote:

I was restored so that I can do good behaviour, good things, and good culture that led to my success in life. That is, I was given instruction that lead to my future success in life (Student Interview, July 12, 2017).

The participants at Danda Government Secondary School said that implementation of restorative justice as a response to students' indiscipline was effective. Key quote:

It is effective because I was helped restore my vision as they asked me about my future after school and I discovered that I was lost, I started to be serious with my studies (Student Interview, July 11, 2017).

The students' taking of responsibility and being accountability were indicators that restorative justice implementation. The students responded positively and had demonstrated a paradigm shift from denial to a more civilized way of accepting responsibility and taking accountability of wrongdoings.

6.6.3.6 Restoration of relationships

The implementation of restorative justice leads to the restoration of relationships amongst students. The findings from participants at Zizi College said that the relationships between junior students and senior students were repaired. The junior students trusted the senior students (Student Interview, July 5, 2017).

The findings indicated the implementation of restorative justice to respond to students' indiscipline resulted in the restoring of relationships at Zizi College. The relationships among students and between students and teachers were restored.

6.7 Limitations of restorative justice approach

The third research question of this study sought to explore the implementation of restorative justice as response to students' indiscipline. The data was to address this question were extracted from interviews, focus group discussions and document analysis. This section addressed a subtheme that emerged in the exploration of the implementation of restorative justice as response to students' indiscipline in the two Zimbabwean secondary schools.

Assertion 2.3 The implementation of restorative justice as a response to students' indiscipline was characterized with failures in the two Zimbabwean secondary schools. Findings on the failures of implementation of restorative justice as a response to students' indiscipline at Zizi College

6.7.1 Limitations of restorative justice at Zizi College

There were some limitations of the implementation of restorative justice approach to deal with students' indiscipline.

6.7.1.1 Recurring cases of indiscipline

Both Zimbabwean secondary schools, claim that there were some recurring cases of students' indiscipline. The recurring cases of students' indiscipline were similar and different from case to case. However, the recurring students' indiscipline was contextual and unique from school to school.

The findings on the failures of implementation of restorative justice at Zizi College were that there were recurring cases of students' indiscipline. Key quote:

Restorative justice practice is ineffective because similar misbehaviour recurring amongst students because of the regard restorative practice as a soft glove (Student Interview, July 5, 2017).

The findings at Zizi College indicated that the implementation of restorative justice as a response to students' indiscipline failed to respond to sensitive cases such as same sex. Key quote:

We had a case of a student a boy who was involved in same-sex practices and he was affecting others. We invited the boy to a house dialogue at their place of residence. The boy apologized and the other boys in the dormitory forgave him. After a month the house parent reported that the same boy was sexually abusing other boys. The matter was reported to the office. We invited the mother of the boy to school. When the mother came, she was furious such that she came putting on night dress. The mother did not listen to the restorative

justice practice but requested the transfer of her two children (Administrator Interview, July 5, 2017).

The implementation of restorative justice as a response to students' indiscipline failed to eradicate completely some cases of students' indiscipline.

6.7.2 Limitations of restorative justice approach at Danda Government secondary School

Findings on the failures of implementation of restorative justice as a response to students' indiscipline at Danda government secondary school

6.7.2.1 Recurring cases of students' indiscipline

The implementation of restorative justice at Danda Government Secondary School failed to detour some cases of students' indiscipline. Key Quotes "The love affairs, drinking beer, drug abuse and fighting cases were recurring", (Student Interview, July 11, 2017). The other findings were that students who perpetuated their type of indiscipline had parents in diaspora. Key quote:

The recurring cases example if John's parents came several times parents end up not coming. Not all parents do come because some parents are in South Africa where they are working as migrant workers. Sometimes they refer to relatives to represent them (Administrator Interview, July 14, 2017).

6.7.2.2 The restorative justice was weak

The other findings at Danda Government Secondary School were that the implementation of restorative justice was regarded as weak. The students were not serious about the outcomes in the deliberation on students' indiscipline. Key quotes: "Students do not take it seriously when subjected to restorative practices. They cannot imagine the effects of their behaviour." Some students came from families where they were beaten as part of their disciplinary measures. Corporal punishment was used to enforcing discipline. This contradicted what was practiced at schools. Parents as a public demand advocated for the beating of children. Currently, the crops of teachers

do not appreciate this because they said their work had been negatively affected (Administrator interview, July 14, 2017). Hart, Durrant, Newell and Power (2005, p.41) confirm that “what is acceptable as punishment to a society will vary with the nature of that society, its degree of stability and its level of maturity”. Some parents generally believe that corporal punishment is more acceptable in some situational than others. Therefore, restorative justice complementarily implemented to address students’ indiscipline. It is complementary, in the sense it complements corporal punishment.

6.7.3 Cross cases analysis of limitations of restorative justice approach

The two cases agreed that there were some cases of students’ indiscipline recurring after implementation of restorative justice. Zizi College pointed out that bullying and same sex practices were recurring at the school. This was probably it was caused by the school culture and the types of indiscipline common in the school.

The Danda Government Secondary School there were cases of indiscipline that were recurring. The love affairs and fighting were recurring. In addition, implementation of restorative justice was regarded as treating students with soft gloves. The students were not taking it seriously because they knew that it was just talk with punishments.

6.8 Challenges in the implementation of restorative approach

The study sought to explore the implementation of restorative justice as response to students’ indiscipline. In the data collection it emerged that there were some limitations that influenced the implementation of restorative justice as a response to students’ indiscipline. The limitations helped to explain the why the implementation of restorative justice in the two Zimbabwean secondary schools the way it is. This section addressed a sub-theme that emerged in the exploration of the implementation of restorative justice as response to students’ indiscipline in the two Zimbabwean secondary schools.

Assertion 2.4: the participants' implementation of restorative justice as response to students' indiscipline was negatively affected by some limitations that emerged in the two Zimbabwean secondary schools.

6.8.1 Challenges of implementation of restorative justice approach within Zizi college

There are several factors that impede implementation of restorative justice approach as a response to students' indiscipline. The factors are as following:

6.8.1.1 Lack of agreed understandings of restorative justice

The findings from the participants at Zizi College indicated that there were no agreed understandings of restorative justice. The participants were implementing a phenomenon which they had no agreed definition. The situation at the government school was that there was no formal introduction of the practice. The people used their cultural perspective to define the practices. The culture of people is relative and different. About the availability of a legal document that support restorative justice in secondary school, all the participants claimed that there was no any legal documents and frameworks. The responses resonate with the literature reviewed, which states that one of the challenges of the implementation of restorative justice in secondary schools was lack of legal frameworks.

6.8.1.2 Resistance of restorative justice in schools

The findings for Zizi College revealed that the community wedged a resistance against the implementation of restorative justice. The teachers were resistant to buy-in restorative justice practices in dealing with indiscipline. The situations at Zizi College were that teachers were preoccupied with syllabi coverage so that they can produce good results. The find it extra work on them hence resistance. The parents resisted the restorative justice practices citing that it promoted indiscipline. The pro-implementation of the practice's parents profuse to be conscious of the human rights and the constitution. Despite, there was resistance experienced in the implementation of restorative justice.

6.8.1.3 Use of alternative disciplinary to Restorative justice

The use of traditional forms of disciplinary measures had a negative impact on the implementation of restorative justice as a response to students' indiscipline. The corporal punishment is phenomenon that continuously resurfaces in schools. Teachers and administrators at Zizi College smuggled corporal punishment into the disciplinary arena. The corporal punishment as a disciplinary outfit sometimes features as a blending to the restorative justice. Key quote:

It is not working. Restorative justice needs to be blended with punishment. It is going too far for example alcohol and drug abuse. It needs to be stooped there and there. In this generation there is need for corporal punishment. It was a better option (Student Interview, July 6, 2017).

The use of other traditional disciplinary measures militated against the implementation of restorative justice at Zizi College. Jennings et al., (2008, p.174) state that "in recognition of this and in following with the idea that an all or nothing attitude is often not the best solution to resolve a school based incident, it has been argued that a discipline policy that uses both retributive sanction and restorative practices simultaneously may be the most effective way to incorporate new policies in school settings". The total implementation of restorative justice philosophy was negatively affected.

6.8.2 The factors impede the implementations of restorative justice approach at Danda Government Secondary School

There are several factors that impede the implementation of restorative justice approach at Danda Government Secondary School located in the deep rural area in Zimbabwe. Some of the factors emerged from the study are the following:

6.8.2.1 Multiple understandings of restorative justice

The responses from Danda Government Secondary School revealed that there were no agreed definitions of restorative justice. Some understood restorative justice as dialogue / Kutaurirana. Some participants view restorative justice as a new response to students' indiscipline the extreme case were some participants who were silent to

answer the question. Which means these parents they could partially present their understandings of restorative justice. However, when asked to explain how they address students' indiscipline, I discovered what they explained was restorative justice. The participants were guided by the restorative justice philosophy. Despite the multiple understandings, there were no agreed definitions of restorative justice.

6.8.2.2 Resistance to implementation of restorative justice

The findings for Danda Government Secondary school revealed that the community resisted restorative justice because they were used to the draconic traditional disciplinary measures such as corporal punishment. The Danda Government Secondary school community resisted the proper implementation of restorative justice because they were from a culture of violence. As Fleckman, Taylor, Storer, Andrinopoulos, Weil, Rubin-Miller and Theal (2018) state that parents that are exposed to corporal punishment or physical abuse in childhood are at heightened risk for using corporal punishment with their children. For them discipline means punishment. The restorative justice philosophy that informed the practice to other members of the community was not clear.

The findings indicated that the failure of learners to take seriously the implementation of restorative justice as a response to students' indiscipline was a limitation. Key quote:

The administrators were always skeptical about the deliberations did. The data revealed that amongst some students there was a need for instilling a paradigm shift to non-violent approaches to discipline. The universal level of intervention should be done to make the students embrace restorative justice.

The findings indicated that the failure by learners to take seriously restorative justice practices in addressing the cases of student indiscipline was a challenge in implementation of restorative justice at Danda Government Secondary School. The administrators were always skeptical to the deliberations done. The data revealed that amongst some students there was need for instilling a paradigm shift to non-violent

approaches to discipline. The universal level of intervention should be done to make the students embrace the restorative justice.

6.8.2.3 Neglectful approach to discipline

The findings from Danda Government Secondary School indicated that teachers were neglectful of administering discipline in school due to denigration and fear of victimization. Key quote:

The community had labels on teachers due to political reasons. There political gathering denigrates teachers (Teachers Focus Group, July 12, 2017).

The teachers and administrators were afraid to implement restorative justice as a response to students' indiscipline because they were afraid of victimization by the community.

6.8.2.4 The large pupil-teacher ratio as a challenge

The findings at Danda Government Secondary School reveal that the implementation of restorative justice was limited due to large pupil-teacher ratios. Key quotes teacher –pupil ratio was too high. Pupils are many and teachers are few (Teachers Focus Group, July 12, 2017). The findings at Danda Government secondary School revealed that there was large pupil- teacher ratio. The situation on government secondary schools in rural Zimbabwe, the school enrolled large number of students. The teacher –pupil ratio was big that teachers failed to cope with those large numbers. The teachers were overwhelmed with the levels of indiscipline from large numbers of enrolment. In Zimbabwean context rural secondary schools were mandated to enroll almost all students who need a secondary education place without screening.

6.8.2.5 Lack of training

The findings from Danda Government Secondary School revealed that the participants were not trained how to implement restorative justice as a response to students' indiscipline. Key quotes “there was no formal training on use of restorative justice “(Teachers Focus Group, July 12, 2017). The participants at Danda

Government Secondary School were not trained how to implement restorative justice to respond to students' indiscipline. The lack of formal training militated in the way the implementation of models was carried out. The teachers and administrators at Danda Government Secondary school were not trained on the implementation of restorative justice. Key quote:

We were told during the school meetings that you need to dialogue with learners well. However, this is not training on restorative justice (Teachers Focus Group Discussion, July 12, 2017).

This implies the stakeholders at Danda overnment Secondary School were not trained on the implementation of restorative justice. The lack of training was a limitation on the implementation of restorative justice. Therefore, the Danda Government Secondary School used informal and undocumented restorative justice.

6.8.2.6 Blending Restorative justice with traditional disciplinary Measures

The implementation of restorative justice was not isolated from other disciplinary measures at Danda Government Secondary School to respond to students' indiscipline. The participants hinted that the implementation of restorative justice as response to students' indiscipline was sandwiched with other disciplinary measures such as guidance and counselling and corporal punishment. Sometimes the restorative justice was implemented as a post-corporal punishment approach. This implies that there is partial the implementation of the restorative justice as a response to students' indiscipline at the Danda Government Secondary School that includes "the use of both corporal punishment and restorative justice" (Administrator Interview, July 13, 2017).

The findings indicated that students experienced restorative justice practices that were used alongside traditional disciplinary methods such as corporal punishment. There was also experienced some punitive justice. Their rights of the students were violated during the interrogations.

From document analysis Convenience, a female student from Danda Government Secondary School, had the following experiences from restorative justice practices. The way the following cases of indiscipline handled is profuse with negative experiences in the implementation of the restorative justice on dealing with cases of indiscipline in the Zimbabwean context.

The findings indicated that students' understandings of the implementation of restorative justice were used alongside the traditional disciplinary methods such as corporal punishment and Counselling. The rights of the students were violated during the interrogations. From document analysis, a young girl in form two at Danda Government secondary School had the following experiences from restorative justice practices. The way the following cases of indiscipline handled is profuse with negative experiences in the implementation of the restorative justice on dealing with cases of indiscipline in the Zimbabwean context.

6.8.2.7 Lack of legal framework

The findings from the two Zimbabwean secondary schools agreed that lack of legal framework and policy to guide the implementation of restorative justice was a limitation. The implementation of disciplinary measure without proper policy guideline was risk to the teachers and administrators. The lack of legal framework was another limitation that negatively affected the implementation of restorative justice to respond to students' indiscipline.

The Zizi College community was literate and conscious of how schools operate based on policy documents and legal frameworks. Therefore, it was difficulty for the teachers and administrators to fully implemented restorative justice in full implementation. The participants were afraid of legal consequences once taken to courts. Whereas, at Danda Government Secondary School lack of legal framework and policy document militated against the implementation of restorative justice as a response to students' indiscipline.

6.9 Cross case analysis of factors that impede the implementations of restorative justice in the two Zimbabwean secondary schools.

6.9.1 The lack of agreed understandings of restorative justice constructs and concepts

Both secondary schools lack an agreed understanding of the restorative justice constructs such as definition of restorative justice, victim, offender and students' indiscipline. Zizi college have multiple understandings of restorative justice and students' indiscipline. Whereas DGSS have also multiple understandings of restorative justice and students' indiscipline. The two secondary schools have also differences that is Zizi College constructs the view the students' indiscipline as part of growing up. Whereas DGSS view students' indiscipline as behavior against the culture. The two secondary schools as they have different understanding of restorative justice and students' indiscipline this influenced their partial and complementary implementation of restorative justice to address students' indiscipline.

6.9.2 Resistance of restorative justice in two schools

Both Zimbabwean secondary schools agreed that there was resistance of the implementation of restorative justice approach to address students' indiscipline. However, the resistances vary depending on the contexts of the secondary schools. The Zizi College participants view lack of time as the cause of resistance of the implementation of restorative justice approach. Whereas Danda Government Secondary school resisted the implementation of restorative justice because of the concurrent use of the traditional disciplinary measures such a corporal punishment. As Gaynes (2005, p.15) postulates that adults and juveniles who support corporal punishment "are likely to have been victimized as children to come from chaotic, troubled, and economically marginal families and neighborhoods, and to have failed at school". The participants within DGSS resisted implementation of restorative justice because they support the traditional disciplinary approach which they experienced during their time of education.

6.9.3 The use of alternative disciplinary measures

Both Zimbabwean secondary schools agree that complementarily implementing restorative justice. It is complementary in the sense that it is relatively implemented with other disciplinary procedures. The Zizi college complementarily implemented restorative justice to address students' indiscipline. Whereas DGSS also complementarily implemented restorative justice alongside other disciplinary procedures. However, whilst the two school seems to have the implementation of restorative justice approach adjacent to other disciplinary measures as a challenge. The two secondary differs on the types of alternative disciplinary procedures. For Zizi college, counselling is more prevalent whereas DGSS implemented corporal punishment. This implies that they were different contextually and their levels of contextualizing restorative justice are different.

6.9.4 Lack of training on the on restorative justice

DGSS was not trained and never introduced to manualized restorative justice practices. The participants confirmed that they were not trained to use restorative justice approach to address students' indiscipline. This influenced the partial and complementary implementation of restorative justice approach to address students' indiscipline. In addition, the lack of training on how to implement restorative justice models led to a haphazardly implementation of restorative justice. Whilst, participants within DGSS decried of lack of training but the participants at Zizi College had problems in implementing manualized restorative justice as they view it as Western oriented.

6.10 Contextualization of implementation of restorative justice approach

The last research question of this study sought to unpack why the two Zimbabwean secondary schools implemented restorative justice to respond to student indiscipline the way they did. Data to address this question were extracted from the individual interviews, focus groups discussions, observation and document analysis.

Assertion 3: The two Zimbabwean secondary schools' implementation of restorative justice to respond to students' indiscipline was mainly influenced by various contextual factors.

6.10.1 Contextualization of implementation of restorative justice at Zizi College

6.10.1.1 Zizi College context

The aim of education is to produce graduates who are disciplined. The participants from the two cases implemented restorative justice to respond to student indiscipline because of their schools' setting. The way restorative justice was implemented was influenced by the school contexts. Zizi College was a boarding independent secondary school (Document Analysis, July 4, 2017). Zizi College as a boarding school understood student indiscipline as any wrongdoing that happened during the whole day and night and on all weekdays. The school context was that students were empowered to participate in the disciplinary measures.

In addition, Zizi College indicated that:

At Zizi College, when a student misbehaved at the halls of residence/houses, the house parent convened a restorative dialogue.

The setting included a table at the centre, headmaster/mistress, offender, victim and house parent (Teacher Interview, July 5, 2017).

Restorative justice was implemented to respond to cases of student indiscipline that happened in the halls of residences because Zizi College was a boarding school. When I probed further the Zizi College mentioned a model of restorative justice called house dialogue model. The Zizi College community used the house dialogue as a model in the implementation of restorative justice. It was an ideal model because it helped students reflect upon their behaviour without affecting the learning time. The house dialogue restorative justice practice was implemented to respond to cases of student indiscipline that happened in their dormitories with peers and house parents gathered and held dialogues on their cases of indiscipline. The house parents and

upper sixth and lower sixth students (servant leaders) facilitated the house dialogues (Interview, July 4, 2017). The restorative justice models linked to the boarding school contexts were the peer mediation model and house dialogue model. The house dialogue model was implemented for targeted levels.

Zizi College is an upmarket secondary school which strives to meet international standards. The restorative justice implemented at Zizi College was borrowed from Australia. A White grandparent from Zimbabwe visited Sydney, Australia where one of her grandchildren attended Rozeville School (Watchel, 2012). In her conversation with the grandchild, she was told how the school responded to cases of student indiscipline (Document Analysis, July 4, 2017). The grandparent visited the principal of the school who introduced her to restorative justice and gave her some literature about restorative justice. The matron (grandparent) brought the idea to her school and shared the idea with the principals in Zimbabwe who embraced the restorative approaches. The restorative approaches were adopted by independent schools in Zimbabwe including Zizi College. The directors of independent schools made a decree that all headmistresses/headmasters of independent schools were to implement the restorative justice. The headmistresses/headmasters, teachers, students and parents were trained, and workshops were conducted before implementation of the restorative justice in the schools (Document Analysis, July 4, 2017). Furthermore, findings from Zizi College indicated that “there was a team who came in 2011-2012 from Australia and talked about the restorative justice” (Administrator Interview, July 4, 2017). O’Connell confirmed that they initiated the implementation of restorative justice in independent/ private schools in Zimbabwe (Document Analysis, July 5, 2017; Watchel, 2012). This influenced the implementation of restorative justice to respond to students’ indiscipline at Zizi College. Zizi College as a boarding and elite school is open to world practices to respond to student indiscipline. The way restorative justice was implemented in the two Zimbabwean secondary schools was underpinned by their understandings of restorative justice. Zizi College had multiple understandings of restorative justice. Key quote:

People should understand what it is before introducing it to the school.

Parents and teachers should be at the same understanding. Some

parents understand it, and some do not. We must have a support system. We should have a counsellor to handle emotions if it affects mentally the results for the child to deal with shame on the child (Parent Interview, July 10, 2017).

Zizi College understood restorative justice as “Something new in it we never grow up with, which is a new concept which crept in well after starting our careers” (Teachers Focus Group, July 6, 2017). Zizi College elaborated that:

It is an amalgamation of disciplines like counselling, criminal justice, and psychology that has come on board to help students. It is a way of repairing damages and relationships. When students have done something wrong, we want to find out what has caused the students to behave in such a way. We want the students to be responsible for the portrayed behaviour (Teacher Interview, July 5, 2017).

The understanding of the participants at Zizi College when implementing restorative justice influenced the way restorative justice was implemented. There was need for more time for participants to learn about restorative justice.

The practice of restorative justice was elusive and difficult to understand. Most of the participants’ understanding of restorative justice was so diverse. The lack of understanding of restorative justice was one of the challenges in the implementation of the RJ practices.

The definitions provided by teachers offered a diversity of understandings of the restorative justice in some Zimbabwean schools. Teachers did not even know what RJ was and some confused it with other disciplinary measures practices. There was no consensus on the teachers’ understanding of RJ in the Zimbabwean context. The level of understanding of restorative justice as epitomized by teachers indicated the gap that needs to be filled to have a successful implementation of restorative justice.

6.10.1.2 Culture

Zizi College implemented the restorative justice to respond to student indiscipline because of the school culture. Where the students felt known and at home, behaviour overall would be better and efforts to respond to wrongdoing would be more productive such that culture– building was approached from different angles. The findings from Zizi College indicated that students were included in the implementation of restorative justice practices. Zizi College had a culture of allowing more student voices and giving students opportunities for them to display their culture and be part of their culture. Key quote:

We had introduced the servant leadership system as opposed to the prefect system. The servant leadership system was adopted from the Bible. All the sixth form and fifth form students had areas where they took charge. The needs of younger children were met. They protected younger children (Administrator Interview, July 5, 2017).

The inclusion of students, student body and more student voices influenced the implementation of restorative justice to respond to student indiscipline at Zizi College. The inclusion of the students' body in the implementation of restorative justice in response to students' indiscipline created a culture of ownership by the student community.

The complexity of the Zimbabwean culture at the turn of the 21st century created a situation whereby the school communities were voiceless in terms of responding to students' indiscipline. Teachers were silent because of the high levels of human rights alertness amongst the Zizi College community. The students were not sure of the way forward to address the cancerous vice that was affecting their life. The enactment of restorative justice created a rich platform for the 'equity of voices of voiceless' to be heard. The findings from Zizi College indicated that during restorative justice practices at Zizi College, the offenders, victims and teachers could contribute freely in responding to the cases of indiscipline (Interview, July 5, 2017). The participants concurred that restorative justice had an emphasis on the emancipation of the voice of voiceless (Focus Group Discussion, July 6, 2017). The findings from Zizi College

also indicated that restorative justice practices were characterized with allowing all voices to be heard. Zizi College emphasized that restorative justice practices created opportunities for all voices to be heard and honored as the fundamental need for self-determination (Student Interview, July 4, 2017).

The school culture influenced the implementation of restorative justice approach as a respond to students' indiscipline. When the students were proud of themselves and their school, known and at home, their behaviour would be improved. The efforts to respond to wrongdoing would be more productive to an extent that it would happen through the approach of culture-building from several different angles. The data gathered at Zizi College indicated that there was a culture that influenced restorative justice implementation. Key quote:

It has brought the children together and they believe that they belong to a certain community which is based on love and concern for each other. Some students will go to the school counsellor to alert her about students who are not happy. They think there is something going on in their life. The discipline improved, and bullying was reduced. Stealing was reduced (Administrator Interview, July 4, 2017).

The school culture influenced the way restorative justice was implemented to respond to student indiscipline at Zizi College. During an interview with the former administrator at Zizi College, she said restorative justice was the culture that Zizi College was identified with, and the Zimbabwean community admired Zizi College because of restorative justice (administrator Interview, July 4, 2017).

The Zizi College culture on finding ways to include students in the implementation of restorative justice to respond to student indiscipline influenced the way restorative justice was implemented at Zizi College. The students were involved in implementing peer mediation models. The Zizi College participant said:

First identify there is a problem. Sit down with the person as an individual. We ask the individual whether what they did was wrong or right. We tell the certain individual that what they have done is wrong.

We educate them about the effects of their actions to themselves and community (Student Interview, July 5, 2017).

The students could have more voice and opportunities to display their culture, act on their culture and be part of their culture which influenced the way restorative justice was implemented at Zizi College.

The findings from Zizi College indicated that there were caring adults in the school like the student leaders or servant leaders who assisted in the implementation of restorative justice. The findings from Zizi College indicated that the school transformed the prefect system to the servant leadership system whereby the upper sixth students and lower sixth students were trained to use restorative justice as senior students (Administrator Interview, July 4, 2017).

According to Zizi College, “the voices of teachers, students, school administrators and parents were heard” (Teacher Interview, July 8, 2017). The restorative justice implemented at Zizi College had a paradigm shift; that is, the students and all participants were empowered for their voices to be heard. The inclusion of students in restorative justice practices was a school culture that influenced the way restorative justice was implemented to respond to students’ indiscipline. That is, the idea of those who were formerly denied a say in the disciplinary measures were empowered to participate in restorative justice to respond to students’ indiscipline. This was a paradigm shift in the implementation of restorative justice at Zizi College to respond to students’ indiscipline. The people with authority confirmed that restorative justice practices were characterized with allowing the voices of the voiceless to be heard. In addition, the Child Protection Policy at Zizi College stated that the college should ensure that they “listen to and take seriously the views and wishes of children” (Document Analysis, July 4, 2017). There was a paradigm shift in the implementation of restorative justice at Zizi College. Elechi, Morris, and Schauer (2010, p. 73) argued that “all voices are recognized and respected in the process and decisions are reached through consensus.” This implied that in the implementation of restorative justice at Zizi College what was said by the victims, offenders, teachers and other interested

parties was respected and given equal weighting. There was no favoritism or bias in the addressing of students' indiscipline.

The restorative justice practice in the school was characterized with equality. A house at Zizi College was observed implementing a circle to resolve a case of student indiscipline. This house only used the chairs for seating and not for positions of authority (Observations, July 7, 2018). The participants in the circle had equal chances to speak and made their voices heard. The situation was conducive for the participants to be heard. The teachers said, "We sit students in the form of circles and listen to all the affected students' contributions" (Focus Group Discussion, July 6, 2017). The practice of equality in the implementation of restorative justice was a paradigm shift in addressing students' indiscipline at Zizi College. The students were treating each other with respect and equality and disregarding the traditional bullying perpetuated by senior students. The common inequality and marked disparity between the senior students and juniors were destroyed. During dining time, the students respected the junior students and queuing and table sitting were not by seniority (Observations, July 5, 2017). The way the students related to each other during dining time indicated that there was equality and equity was being practiced by the Zizi College community through the implementation of the restorative justice. However, some students disagreed with that and felt the abolition of the system that senior students had to be at the front created disrespect by the junior students towards the adults (Students' Focus Group Discussion, July 7, 2017).

6.10.1.3 Literature about restorative justice and resources

Zizi College had literature about restorative justice from the Western world. A lot of literature was read. This confirmed that Zizi College was working from a solid foundation, profuse with history and philosophy that shaped their implementation of restorative justice to respond to student indiscipline. There were some books and pamphlets and newsletters available on restorative justice (Document Analysis, July 4, 2017).

While the house/hostel dialogues occurred resources for implementing hostel/house dialogue model were evident throughout the house parents' offices' displays. In the school counsellor's office, there were displays of an International Institute for Restorative Justice Practices (IIRP) posters, visual materials, a computer and a TV set. In the house parents' office there were DVDs and a TV set, where students watched videos before and after hostel talks (Field Notes, July 5, 2017). The availability of resources influenced the way restorative justice was implemented at Zizi College.

6.10.1.4 Building relationships

Zizi College put emphasis on relationships. The building of relationships flowed in all directions that is from teacher to students, student to student, teacher to teacher, at school and in the larger community. The implementation of restorative justice led to the restoration of relationships amongst students. The findings from Zizi College explained that "The relationships between junior students and senior students were repaired. The junior students trusted the senior students" (Student Interview, July 5, 2017).

The findings indicated that participants experienced improved relationships among students and between students and teachers. The emphasis on building relationships and restoration of relationships influenced the way restorative justice was implemented to respond to students' indiscipline. This was in line with Ashley and Burke (2009) findings of their study of eighteen Scottish schools that restorative practices offered a framework that glued relationships and fostered positive relationships with others.

The findings from Zizi College's participants indicated that restorative justice caused relationships to be repaired. This confirmed the central themes in the restorative relationship ripples, (Ashley & Burke, 2009). The emphasis on restoration of relationship at Zizi College influenced the way restorative justice was implemented to respond to students' indiscipline.

6.10.1.5 Training of stakeholders

The implementation of restorative justice practices at Zizi College was done through some strategies. Zizi College's inception of the restorative justice was introduced by a team from Australia (Administrator Interview, July 5, 2017). The training was the most crucial element in the implementation of restorative justice at Zizi College. Zizi College received training from Real Justice Organization in Australia who came to Zimbabwe around 2011-2012 and trained some independent schools in Zimbabwe (Administrator Interview, July 5, 2017). The school link persons and administrators were trained. The participants at Zizi College confirmed that teachers received training on how to implement the restorative justice Administrator (Interview, July 5, 2017). In turn the entire school was trained to buy into the implementation of restorative justice at Zizi College. Further probing indicated that workshops were conducted with others, teachers and students (Teacher Interview, July 5, 2017).

The training was also carried out for the students. Zizi College transformed the prefect system to the servant leadership system whereby the upper sixth students and lower sixth students were trained to use restorative justice as senior students. The parents were trained about restorative justice during school opening meetings and the freshers were introduced to the culture of the implementation of restorative justice and trained on how to implement restorative justice to respond to students' indiscipline (Administrator Interview, July 5, 2017).

The participants at Zizi College received training on how to implement restorative justice as a response to student indiscipline. The workshops on the implementation of restorative justice were carried out at Zizi College. Key quotes:

We had two workshops for both staff and students' development. I facilitated the workshop for teachers and student leaders but for students it was child participation at its best. Students were asked to research on restorative justice and presented it in the groups. House parents were trained (Teacher Interview, July 5, 2017).

In addition, at Zizi College there was ongoing training in the places of residences. In houses they went through the DVDs with students. They did it twice a term (Teachers' Focus Group, July 6, 2017).

The training given was an overview of restorative justice models. The workshops were on the implementation of the restorative justice practices at Zizi College. The training of stakeholders was done as a stage of implementation of restorative justice in the school. However, the frequency of training and revisiting of restorative justice were limited, and this affected the implementation of the restorative justice at Zizi College.

The findings on the workshops with stakeholders can be explained using the restorative justice framework. There were two routine workshops and the targeted stakeholders were students and staff. The student participation in disciplinary measures was a clear paradigm shift and the trainings, workshops and research carried out was part of deep learning about restorative justice and a paradigm shift was envisaged. The findings supported Riestenberg (2015) who propounded that the implementation of restorative justice framework included the paradigm shift and deep learning. When the social discipline window analytic tool was applied, the one conclusion was that there was high support and high structural participation on implementation of restorative justice as depicted by evidence from data collected. The training of stakeholders at Zizi College influenced the way the implementation of restorative justice was applied as a response to student indiscipline. Thus, to a certain extent, the implementation of restorative justice was partial.

6.10.1.6 Legal framework on implementation of restorative justice

The implementation of a disciplinary measure in school should be supported by legal documents. From the data collected at Zizi College with regards to legal frameworks to guide the implementation of restorative justice, the participants said:

There were no legal documents, but they used the card with questions left by the Australian team from the Real Justice Organization. There was no circular that guided them on the implementation of the

approach. Instead they borrowed heavily from biblical verses on the servant leadership system. The principle of humbleness on the part of the leadership was emphasized. [They] reiterated that despite the lack of a proper legal framework they used some textbooks which were used by the teachers and students (Administrator Interview, July 4, 2017).

Zizi College had no legal document that supported the implementation of restorative justice. A participant further said that:

There were some documents such as college rules and regulations. There was no real legal framework but from the school's point of view, we have student conduct and the Child Protection Act. We also take nuggets from the Guidance and Counselling syllabus and the law and Codification Act (Zimbabwe statute) where it says you were to sit and discuss with the offender (Administrator Interview, July 5, 2017).

The findings indicated that there was no home-grown policy and legal documents that guided the implementation of restorative justice. The students' indiscipline cases were complex and sensitive therefore there was need for a legal framework to safeguard the stakeholders. Key quote:

There were some documents such as college rules and regulations. There was no real legal framework but from the school's point of view, we have student conduct and the Child Protection Act. We also take nuggets from the Guidance and Counselling syllabus and the law and Codification Act (Zimbabwe statute) where it says you were to sit and discuss with the offender (Administrator Interview, July 5, 2017).

Zizi College implemented restorative justice with the help of the Zimbabwe Constitution that prohibits corporal punishment. After further probing the participants said there was no legal framework, but the constitution and government said no to corporal punishment, so it was an alternative form. The information

adopted from outside was not home grown (Interview, July 5, 2017). The documents used were from the Western world. The way restorative justice was implemented borrowed heavily from the Western world. This had some influence on the way restorative justice was implemented to respond to student indiscipline.

6.10.2 The Danda Government Secondary School Contextualization of the implementation of restorative justice

6.10.2.1 DGSS School context

The participants at Danda Government Secondary School used specific restorative justice models because of the school's context. The school was a day rural public school. The school understood student indiscipline as what happened during the day from 0700 hours to 1630 hours. Sometimes some of the problems were from home so teachers could not directly engage the home. Some children did not stay with their biological parents (Administrator Interview, July 10, 2017). In addition, most students did not stay with their parents therefore it was difficult to bring parents who were working in South Africa, others lived as child-headed families and some lived in self-styled dormitories far away from home (Administrator Interview, July 11, 2017). All these factors influenced the way restorative justice was implemented to respond to students' indiscipline.

However, the school was immersed in a deep rural setting. The participants practiced the norms of every child was everyone's child. Teachers came from the village. So, everyone was a relative, so when implementing restorative justice, they could not disassociate themselves from the village. The students were viewed as daughters, sons, nieces and nephews. They were treated as brothers and sisters. Some teachers were villagers coming from the village and did not reside in the teachers' cottage. About 90% of the teachers were locals (evidence from participant data). From a Shona traditional view, they were related to every child in the school. The restorative justice implemented at school resembled the way it was done at home. Key quote:

There is a similarity on how the restorative justice practice is done at home and at school. However, teachers sometimes use caning because

they are energetic as compared to our parents at home. At home restorative justice practices are more intense because of the smaller numbers as compared at school where students are too many (Parent Interview, July 11, 2017).

The other participants at Danda Government Secondary School viewed restorative justice as related to a practice that they did in their community. Key quote:

The restorative justice practice is used to settle issues about domestic violence and people who fight. People will deliberate on their differences. The case is heard by people. The concept of dare uses the restorative justice. The offender and victim will discuss their differences freely. The offender will give a token in the form of a bird or goat. And this works because all affected people pour out their hearts (Parent Interview, July 12, 2017).

The restorative justice implemented at Danda Government Secondary School resembled the Shona traditional way of conflict resolution called '*kubata huku*⁴³'. The society valued repatriation and apology and it extended to the home and family. The restorative justice from a cultural perspective extended from the child to the village because teachers and students were neighbors. This influenced the way restorative justice was implemented to respond to students' indiscipline.

The school was in a community where the society used a practice like restorative justice. Key quote:

The restorative justice practices are used to settle issues about domestic violence and people who fight. People will deliberate on their differences. The case is heard by people. The concept of dare⁴⁴ uses the restorative justice. The offender and victim will discuss their differences freely. The offender will give a token in the form of a bird

⁴³ Kubata huku literally means to catch a chicken. It is a token given by the offender to victim for reconciliation and restore relationship

⁴⁴ Dare literally mean meeting place for men of the village to advise each other. A court system through which Shona people access justice

or goat. And this works because all affected people pour out their hearts (Parent Interview, July 12, 2017).

The Danda Government Secondary School setting indicated that the surrounding community was using a cultural practice like restorative justice. This had an influence on the way restorative justice was implemented to respond to students' indiscipline.

6.10.2.2 Training of stakeholders

The data collected indicated that participants at Danda Government Secondary School were not trained on the implementation of restorative justice to respond to students' indiscipline. With regards to training of stakeholders, teachers at Danda Government Secondary School were implementing restorative justice practice but they were not trained to do so (Teachers' Focus Group, July 12, 2017). Furthermore, during meetings they were urged to engage in dialogue with students. In staff meetings it was said that teachers needed to practice restorative justice and dialogue (Teachers' Focus Group, July 12, 2017). The participants at Danda Government Secondary School were not taught how to implement restorative justice to respond to student indiscipline (Teacher Interview, July 12, 2017). There was no formal training on the use of restorative justice (Teachers' Focus Group, July 12, 2017). They implemented restorative justice without formal training.

Danda Government Secondary School was a rural school ignorant of how to implement restorative justice whilst the United Nations and the Zimbabwean Constitution and Education Act expected them to implement restorative justice. The lack of training of stakeholders influenced the way restorative justice was implemented at Danda Government Secondary School.

The findings at Danda Government Secondary School indicated that there was a lack of training on restorative justice. The participants said during the school meetings teachers were advised to implement dialogue with wrongdoers; however, it was not training on restorative justice (Teachers' Focus Group, July 12, 2017). The lack of

training influenced the way restorative justice was implemented in response to students' indiscipline.

6.10.2.3 Resource availability

The success of implementation of a program is influenced by the availability of resources. The participants said that in the government secondary school there was a lack of funding for the implementation of restorative justice (Teachers' Focus Group, July 12, 2017). The participants indicated that there were no books and documents that supported the implementation of restorative justice.

The participants at Danda Government Secondary School said that there was no document presently to that effect and the supreme law of the land was still not aligned to include restorative justice practices (Administrator Interview, July 14, 2017). On further probing participants said that they had not come across any legal document related to restorative justice (Administrator Interview, July 12, 2017). About the availability of a legal document that supported restorative justice in secondary schools, all the participants claimed that there were no legal documents and frameworks that support the implementation of restorative justice to address students' indiscipline.

6.10.3 Cross Case analysis of the contextualization of restorative justice within two Zimbabwean secondary schools

The school setting was a factor that influenced the way restorative justice was implemented the way it was in the two Zimbabwean secondary schools. The findings from the two cases indicated that school setting had some implication for the implementation of restorative justice to respond to students' indiscipline. However, of the two schools, one was a boarding school and the other was a day rural secondary school. The settings of the schools pointed to the schools' understandings of student indiscipline. At Zizi College, student indiscipline included the whole day whereas Danda Government Secondary School had jurisdiction over students only from 0700 hours to 1630 hours. The focus there was on what happened within school premises and school hours.

The findings from Zizi College were that the school emphasized relationships, and this was not mentioned at Danda Government Secondary School. The setting that emphasized relationships was ideal for the implementation of restorative justice. This influenced the way restorative justice was implemented. The two cases indicated that that cultural practices influenced the implementation of restorative justice. However, culture was not the same from one case to another. This resulted in the subjectivity of realities on the implementation of restorative justice to respond to student indiscipline. Zizi College had some Western cultural practices unlike Danda Government Secondary School which was deeply immersed in a rural context characterized with rich Shona culture. Despite the differences in the cultures of the two cases the central factor was that culture influenced the way restorative justice was implemented in the two Zimbabwean secondary schools.

The availability of resources influenced the implementation of restorative justice to respond to student indiscipline. Zizi College had some resources on restorative justice which they used to implement restorative justice, (Document Analysis, July 4, 2017). Zizi College had resources from the Western world that guided them to implement restorative justice. Restorative justice was implemented using the restorative questions schedule (Document Analysis, July 4, 2017) and the restorative practice facilitator guide which documents were adopted from the Western world (Document Analysis, July 4, 2017 & Observation, July 7, 2017). The availability of literature on restorative justice revealed that the people at Zizi College used a documented approach to restorative justice. The literature was made available to all students, teachers and administrators but no parents attested that they had literature. Key quote:

There were no legal documents, but they used the card with questions left by the Australian team from the Real Justice Organization. There was no circular that guided them on the implementation of the approach. Instead they borrowed heavily from biblical verses on the servant leadership system. The principle of humbleness on the part of the leadership was emphasized. She reiterated that despite the lack of

a proper legal framework they used some textbooks which were used by the teachers and students (Administrator Interview, July 4, 2017).

Therefore, in terms of learning about restorative justice, almost three quarters of the Zizi College community had access to the restorative justice literature. During my time of data collection, I was given some pamphlets and books and restorative justice flyers, posters and charts were hanging in the basement rooms and offices see appendix A.18 and appendix A.19 (Document Analysis, July 4, 2017).

During my period of data collection at Zizi College, I once observed a restorative justice practice session where restorative justice was employed to address basic arguments at the students' halls of residence. The facilitator guided the session and a restorative questions guide was used during the session by the facilitators (Observation, July 7, 2018). The documents used were Western documents and not sanctioned by any educational policy in Zimbabwe. However, there were some documents used by the Zizi College community as they implemented restorative justice.

The findings for Danda Government Secondary School indicated that there was no literature and no other resources were used in the implementation of restorative justice. The implementation of restorative justice was undocumented. The two cases indicated that the availability of resources influenced the implementation of restorative justice in two Zimbabwean secondary schools. Zizi College had a variety of resources including restorative question guides, funds and books that informed them how to implement restorative justice that complied with international standards whereas Danda Government Secondary School confirmed that they had no resources and funds for restorative justice programs. Despite the differences in the availability of resources both schools indicated that resources influenced the way restorative justice was implemented to respond to student indiscipline.

Training was another factor that influenced the implementation of restorative justice in the two Zimbabwean secondary schools. Zizi College received training on how to

implement restorative justice. This led to a more informed way of implementing restorative justice. However, the Danda Government Secondary School community never received training. The school employed undocumented and informal ways of implementing restorative justice guided by their cultural practices. Training is crucial in the implementation of a disciplinary measure because it prepares the mind-set of the participants for a paradigm shift in the way they perceive discipline and indiscipline. The difference in the way restorative justice was implemented was influenced by the factor of training that the school received. However, key quote:

Restorative justice - there is no prescriptive way of dealing with a departure from the norm. You need to understand the person who has behaved in that way. To find out where they are coming from and why they think like that. Restorative justice is not prescriptive. It gives a person a chance to find out the thinking behind the behaviour. As you discuss you find out that the person has done wrong. The person will say sorry and understand that such behaviour must be corrected. Restorative justice comes out after you find out why and where the thinking was (Administrator Interview, July 7, 2017).

The findings from the two schools indicated that the implementation of restorative justice was not prescriptive, but it was subjective depending on the nature of student indiscipline and context of the school. The idea of whether people were trained or untrained to handle the situation did not matter very much. The two Zimbabwean secondary schools had no legal framework that guided them to implement restorative justice to respond to student indiscipline. The findings from the two schools revealed that they implemented restorative justice without legal documents and circulars to guide them on how to implement restorative justice in schools. The participants said that there was no document presently to that effect and the supreme law of the land was still not aligned to include the restorative justice practices (Interview, July 14, 2017).

In addition, some participants in administration postulated that:

No legal documents. They used the Australian one. I would use the Bible. The Matthew 18:15 principle - its ministry directive is no punishment and if you want to expel a student you take the reasons to ministry. Or a person can let the child go to the next school. It is still being developed by house parents and senior parents (Administrator Interview, July 7, 2017).

The lack of a legal framework influenced the way restorative justice was implemented in the two Zimbabwean secondary schools. Legal framework is a critical tool in the implementation of restorative justice.

6.11 Discussion of findings on restorative justice approach in two Zimbabwean secondary schools

This section provides detailed discussions on the main themes from the study.

6.11.1 Understanding of student indiscipline

All the participants understood student indiscipline. The participants had multiple understandings of students' indiscipline at Danda Government Secondary School. Danda Government Secondary School understood student indiscipline as any act that was against their 'culture' and 'antisocial behaviour'. In addition, Danda Government Secondary School understood students' indiscipline as breaking the school rules. The school rules were culturally embedded such that school rules referred to the culture of the people. Danda Government Secondary School was informed by the Traditional African Paradigm in postmodern world that view the causality of student indiscipline to African philosophy would be based upon secondary and mechanistic notion of causality (Ovens & Prinsloo, 2010; Sogolo, 2002). The view on primary and secondary causality may provide an explanation for the African belief that when individuals became victims of indiscipline, it may not just be that they were victims of an opportunistic indiscipline but rather that someone deliberately targeted them for revenge or some other personal motive, thus asking the question of 'why me not

someone else?’ (Sogolo, 2002) The participants understood student indiscipline as anything against the culture of the people.

The concept students’ indiscipline had multiple understandings from Zizi College. The findings revealed that several participants at Zizi College understood students’ indiscipline as a stage of growing up. Zizi College used westerner philosophy that regard student indiscipline as natural event that takes places accidentally as the child is growing up (Sogolo, 2002) This type of understanding was that students’ indiscipline was part of child’s stages of development. In the same context students’ indiscipline referred to deviation from norms and values of the school. In other words, some participants used the term anti-social behaviour.

A synopsis of responses from Danda Government Secondary School revealed that students’ indiscipline referred to breaking school rules. Most participants understood students’ indiscipline as breaking of norms and rules. Whilst most participants emphasized breaking of rules some viewed students’ indiscipline as any behaviour against the culture and anti-school behaviour. The other participants understood students’ indiscipline as doing things against their culture and the rules. There were multiple understandings of students’ indiscipline.

The findings from the two cases seemed to agree that students’ indiscipline was referred to as deviation from norms and breaking the rules. The terms norms and rules were relative and subjective as far as situations and contexts of the two Zimbabwean secondary schools were concerned. What was regarded as a rule at Zizi College might not be a rule at Danda Government Secondary School. This clearly revealed the subjective nature of the concept students’ indiscipline in two Zimbabwean secondary schools.

Furthermore, Zizi College viewed student indiscipline as part of growing up. The understanding revealed the individualistic nature of the phenomenon student indiscipline. The understandings provided by participants revealed that students’ indiscipline was, in both cases, violation of rules and disruption of the spiritual

harmony of the community (Hamer, Jenkins, & Moore, 2013). Despite the diverse understandings of students' indiscipline, most participants indicated that students' indiscipline upset the spiritual harmony of the community.

The research revealed that the concept student indiscipline was prevalent in the two cases. The understandings given indicated that students' indiscipline was difficult to define. The assertions created from the findings were that student indiscipline was defined as unwanted behaviour displayed by the students and on the other hand student indiscipline referred to the context(s) in which certain unwanted behaviour was committed. The understandings of students' indiscipline referred to when students displayed anti-social behaviour, anti-school behaviour, behaviour against school rules, unacceptable behaviour and deviated from the norm. When the student exhibited behaviour that was against societal constructions and expectations this was regarded as indiscipline.

The data elicited from the two Zimbabwean secondary schools revealed that the term indiscipline was elusive and multifaceted. As mentioned in the literature reviewed, they agreed that indiscipline was a multifaceted phenomenon, in terms of its displays and causes, meanings and 'functions' in the social institutions (Ali, Data, Isiaka, & Salmon, 2014; Freire & Amado, 2009). The subjectivity on the understandings of students' indiscipline revealed the diversity of participants' understandings of the concept.

The two dichotomous secondary school communities revealed different understandings of student indiscipline. Some viewed student indiscipline as part of human beings' growing up since a school was a place where younger people were nurtured and developed physically and mentally. The other understanding was that students' indiscipline was understood as breaking of school rules and school regulations and referred to behaviour contrary to culture. Carjuzaa and Ruff (2010) assert that cultural identity entails interrelated components such as religion, gender, age, socioeconomic status, geographic location, ability, and language, as well as ethnicity and race. Culture provides a blueprint that influences the way an individual

think, feels, and behaves in society. However, the complexity of the term student indiscipline became more complex if explained using the terms culture and rules. The phenomenon culture was another term that had no clear boundaries in the academic theatre. Therefore, the lack of an agreed understanding of student indiscipline impacted the attempt to investigate the implementation of restorative justice on addressing students' indiscipline and made it a complex study.

There were multiple restorative justice models implemented in the two Zimbabwean secondary schools. The research revealed that there were similarities and differences of implementation of restorative justice in the two Zimbabwean secondary schools. The implementation was quite unique from case to case. The implementation of restorative justice was more of implementing restorative justice models and principles. Braithwaite (2002) and McCold (1999) argued that the principles underlying the restorative justice ethos are victim, reparation, offender responsibility and communities of care. For a successful implementation of restorative justice practice the three principles should be addressed. In addition, McCold (2004) commented that if attention was not paid to all three concerns then the result would only be partially restorative. Gavrielides (2005) argued ethos in a broad way; restorative justice in nature is not just a practice or just a theory. In a similar view, Daly (2000) said that restorative justice placed an emphasis on the role of experience of victims in the criminal process and it involved all relevant parties in a discussion about the offence, its impact and what needed to be done to repair it.

Zizi College implemented the formal and Eurocentric restorative justice framework. The restorative justice used was a whole-school model. Zizi College managed to implement restorative justice practices, because the community received training and resources from an international organization. The school received training and books that addressed how to implement restorative justice in schools. The availability of literature made the implementation of restorative justice more formal with a committee that ran it.

The two Zimbabwean secondary schools implemented the whole school model of restorative justice to respond to students' indiscipline. However, the difference existed in the way the approaches were implemented. It was subjective in nature depending on the situation and context of the school. Zizi College's implementation was Eurocentric oriented whereas Danda Government Secondary School's implementation of restorative justice was Afrocentric oriented. The Zizi College community followed the documented form of implementation whereas at Danda Government Secondary School implementation was undocumented. The diversity of the implementation represented the diversity of Zimbabwean secondary schools. From an interpretative perspective the diversity was accepted because knowledge construction is subjective. Therefore, the implementation was guided by African customary law and traditional justice system which is undocumented but practiced.

The assertion was that the restorative justice in an African context can be done with or without training, workshop or formal introductions. The former headmistress of Zizi College had the vision and commitment to implement restorative justice practices. She initiated the training of some teachers and communicated the message to the whole school that they were implementing restorative justice practices to deal with students' indiscipline. The stakeholders were offered workshops on how to implement the restorative justice.

6.11.2 Understandings of restorative justice

The two Zimbabwean secondary schools studied indicated multiple understandings of restorative justice. While all participants from the two schools seemed to include the underlying philosophy of restorative justice in their understanding of restorative justice, most participants viewed restorative justice as a non-violent response to student indiscipline and kutaurirana/dialogue as a response to student indiscipline. Most participants viewed restorative justice as the response to wrongdoing after harm. Therefore, most participants agreed that restorative justice was effective in responding to student indiscipline.

The findings from the two secondary schools, that is Danda Government Secondary School and Zizi College, sparked the debate on the understanding of restorative justice. Raye (2004) postulated that restorative justice is a concept that triggers a diversity of definitions and understandings. The understandings of restorative justice were formed by an individual's knowledge and beliefs and were situated within his or her situation. Accordingly, for participants in this study the understanding of restorative justice was built on their past experiences, prior knowledge, experiences of restorative justice training sessions, actual implementation of restorative justice, beliefs and exposure.

The personal understandings were unique and subjective to the individual who constructed them, but the understandings were inspired by the participant's conscientization of the phenomenon. Initially some participants said they did not know about restorative justice but as the interview progressed, they described a practice like restorative justice which they implemented to respond to student indiscipline (Administrator Interview, July 10, 2017).

Mika, Achilles, Halbert, Zehr, and Amstutz (2004, p.36) postulated that "Restorative justice itself was assumed to be monolith, undifferentiated in its philosophy and practices". From the findings it clearly emerged that there was no common operational definition of restorative justice, nor a shared understanding of restorative justice. Therefore, there was subjectivity of understandings of the term restorative justice in the two Zimbabwean secondary schools. Artinopoulou and Gavrielides (2013) confirmed that there is a plethora of understandings of restorative justice, more than anyone could remember. In support of this, Luzon (2016) argued that there was no uniformity on the understandings of restorative justice. The assertion from two cases that restorative justice had multiple understandings confirmed the scholarly debate that restorative justice depended upon an individual's context and understanding to coin his or her understandings. The two cases revealed that restorative justice was understood as a non-violent way of responding to student indiscipline. Within the Zizi College context restorative justice was defined as a way of addressing problems in a humane way. The way the Zizi College community

understood restorative justice was according to Artinopoulou and Gavrielides (2013) who grouped this understanding under the process of restorative justice. The understanding was that restorative justice was a process. However, the other understandings had some humanist approach overtones. Artinopoulou and Gavrielides (2013) classified such understandings as highlighting restorative outcomes. Zizi College also understood restorative justice to resolve a conflict between an offender and victim. This understanding confirmed how Eglash (1977), as cited in Artinopoulou and Gavrielides (2013), argued that restorative justice provides a deliberate opportunity for an offender to take up with the means to repair the harm done to the victim. In addition, restorative justice at Zizi College was understood as a way of understanding the departure from the norms and values and resolving the wrongdoing by engaging the offender.

The Zizi College community understood restorative justice as an amalgamation of theories and practices employed to address conflicts. Artinopoulou and Gavrielides (2013, p.12) defined restorative justice as an integrated approach rather than as an abolitionist concept. The term restorative justice for Zizi College referred to counselling, talking, dialogue and others. Therefore, no single understanding was found at Zizi College case.

What was surprising was that in responses from Danda Government Secondary School, participants used the vernacular language term *kutaurirana*. The term *kutaurirana* had multiple translations into English. The term *kutaurirana* can be translated to mean the same as dialogue, rehabilitation, counselling, talk and teaching. The term in African philosophy is loaded and has deep meaning. The term *kutaurirana* is embedded within African/Shona cultural practices and values. UNESCO (2009) stated that dialogue implies a need to transcend a focus on differences that can only be a source of conflict, ignorance and misunderstanding, [but] dialogue is based on sharing what we have in common beyond those differences. Danda Government Secondary School's understanding of restorative justice was the same as 'dialogue'. Nafukho (2006, p. 410) described dialogue in each family,

community and society to talk with one another stemming from the traditional African society's reliance on dialogue to create meaning of life.

Dialogue serves as a more strategic objective of critical scrutiny, dialogue is the highest form of warfare the living conscience of the community (De Liefde, 2003). It was a laden term and it was dialogue that helped to defuse the tensions that could crop up in interactions in any environment.

In the current study, comparing understandings of restorative justice at Zizi College and Danda Government Secondary School showed that restorative justice was a movement and Kutaurirana respectively that sought to repair relationships. McCluskey et al., (2011) defines restorative justice as a practice that focuses on repairing relationships amongst the school community. In support Hansberry (2016) reiterated that restorative justice was a practice that focused on restoring relationships.

The construction of the understanding of restorative justice was subjective. Some of the participants had received literature and training on restorative justice. Their understandings dovetailed with international standards of understandings. In the other case the participants were not schooled on restorative justice and had no literature to read. These participants understood restorative justice as an administrative mechanism to respond to students' indiscipline.

6.11.2.1 Kutaurirana model.

The evidence from the two Zimbabwean secondary schools indicated that they implemented dialogue or kutaurirana model. A cross-case analysis of the findings showed that restorative justice referred to talking or dialogue that was employed to resolve cases of students' indiscipline in the two secondary schools. However, the parents postulated that restorative justice was a teaching platform where the students were educated on good discipline. The students also viewed restorative justice as a form of dialogue that empowered them in the disciplinary measures.

The teachers and administrators viewed restorative justice as a solution to the riddle that had baffled the Zimbabwean education fraternity. The debates on corporal punishment as noted by Shumba, Ndofirepi and Musengi (2012) had created a void in the way students were disciplined. The 2013 Zimbabwe Constitution also criminalized all forms of child beatings. The administrators and teachers found restorative justice with agreement with the policy statement that ‘dialogue or talking’ with the students was the new approach to discipline. The learners were engaged in deliberating on their misconduct and there was no criminalization of student indiscipline. The parents were also preoccupied with the dilemma as posed by the new dispensation on child rights and had no option other than to embrace restorative justice as a response to students’ indiscipline. There was a thin layer between student indiscipline and indiscipline at home. The universal declaration as dictated by the Zimbabwean supreme law was that no child punishment would be permitted. The parents used to have the culture of bringing up their children to view restorative justice as the solution to their predicament imposed by students’ indiscipline. The student participants were optimistic as they embraced an approach that exonerated them from the onslaught of the traditional approaches of disciplining which were smuggled by teachers into their schools. The restorative justice platforms acted as theatres where the voice of the students was recognized as younger people who were conscious of their democratic rights and they sought an approach that transforms their situations to a democratic community. The implementation of restorative justice was embraced by students and had an impact on their life agenda.

In the discussion on the importance of dialogue as implemented at the secondary school community, several attributes were provided as the cause of effective dialogue in dealing with student indiscipline. Some of the attributes included voice, freedom, equality and safety.

The results are in line with Jessell (2012) who stated that the restorative justice dialogue was characterized with dialogue with parents and members of their community as well as the victim and offender. Jessell (2012) understanding of

dialogue indicated high support and high control of the social discipline. An analysis of the above representation of the dialogue model at Danda Government Secondary School showed that there was high control and lack of support for the victim and offender which indicated that there was low support. From the explanations of the findings from the restorative justice theory called social discipline window the model was classified as a punitive approach.

The social cultural context of Zizi College was such that it was a boarding school where students were detached from the entire outside world. The parents came to school by invitation in the event of extreme cases of indiscipline. The findings from Zizi College confirmed Mafa and Makuba (2013) who concluded that whilst teachers in Zimbabwe quite understood regarding the benefits of parental involvement in the education of their children, the level of parental involvement in Zimbabwe was very low. The low parental involvement in the restorative justice practices negatively affected the impact of the implementation of restorative justice in Zimbabwean secondary schools.

There is a plethora of legal instruments in Zimbabwe that address the issue of parental involvement. Parental involvement in Zimbabwe is governed by statutory instrument 87 of 1992 (SI 87) for non-governmental schools including Zizi College and statutory instrument 379 of 1998 (SI 379) that governs government schools (Children, 2017) of which Danda Government Secondary School is one. These instruments dictate that parents should support the development of schools and make educational decisions for their children. Government schools are governed by school development committees whereas independent/non - governmental schools are governed by school development associations. Children (2017) indicated that Zimbabwean parents are scheduled to attend consultations at school at least once per term. During that provision teachers will have one-on-one discussions with parents concerning their children's performance. Whilst legal provision is there for parental support dialogue in schools still received low support. Using the restorative justice lens to understand the dialogue model as proffered by participants indicated that the implementation of restorative justice was partially implemented in responding to cases of students'

indiscipline in the two Zimbabwean secondary schools. The power relations in schools are still less transformed. The teachers enjoy their share of power which is oppressive and silences the voice of students. This understanding of implementation of dialogue model is regarded as applicable to a homogeneous group of programs that were illustrated by the works of Braithwaite (1989), an Australian theorist, and John McDonald, an Australian trainer, who stated that the idea of dialogue resonated with the manner in which restorative justice was adopted and implemented in schools.

The findings can be explained using the restorative justice theoretical framework. The findings from the two cases indicated that there was relationship repairing through dialogue which confirmed what was articulated on the restorative justice theoretical framework that the dialogue is qualified as it included social networks and supported dialogue (Morrison, 2007). Whilst the findings confirmed that dialogue was implemented, the support rendered during dialogue was low and the social network engagement was also low or none on the part of the victim in the implementation of dialogue model to respond to students' indiscipline. When the face-to-face dialogue model was evaluated against the backdrop of the restorative justice theoretical framework that informed this study, the conclusion was that whilst restorative justice was implemented in the two Zimbabwean secondary schools it had low support and high control which led to it being a punitive approach to cases of students' indiscipline.

The results indicated that the dialogue model was implemented to respond to student indiscipline. The most interesting findings were that the dialogue created a chance to share the information that a student could not share in other models, such as abuse, culture as the cause of sexual abuse and the culture of self-styled dormitories which made her vulnerable to abuse. This was a serious matter that involved a wide cross section of the school community (Morrison, 2005; Gonzalez et al., 2018).

The results from Zizi College revealed that the dialogue model was implemented in the residences to respond to housekeeping cases of students' indiscipline. The narrative displayed that the implementation of restorative dialogue revealed the

pillars of the restorative theoretical framework that is the primary aspects of emotional and social skills (Morrison, 2007). The students displayed revitalized social and emotional ties, hence reaffirming the relationships. The restorative dialogue implemented at Zizi College indicated the application of the principles of restorative justice that is responsibility on the agreements, victimology, condemnation of cases of indiscipline and upholding of community values and reduction of recidivism (Artinopoulou & Gavrielides, 2013; Luzon, 2016).

6.11.2.2 Circle model

The data from the two cases indicated that the circle model, the dare model and face-to-face dialogue model were implemented to respond to cases of students' indiscipline in the two Zimbabwean contexts. The entire model employed had some African cultural aspects. The circle mirrors the African dare context where conflicts are resolved. However, the circle model brought with it the power dynamics of positionality. In this case the circles had an interplay of several powers which were sometimes unconsciously imposed upon students. For instance, the parent may not abdicate their role to the extent that they cease to be parents. This is one of the challenges that were faced in the implementation of circle models in Zimbabwean secondary schools.

The results that circle models were implemented as a response to students' indiscipline are in line with Byer (2016) who postulated that schools implemented circles models as a response to cases of students' indiscipline. In addition, the findings confirmed Losen and Martinez (2013), Sumner, et al. (2010) and Leigh-Brown's (2013) view that circles were implemented in America to respond to cases of indiscipline. Umbreit and Armour (2011) confirmed that circles models implemented by Native Americans and indigenous Canadians had some traditional connotations attached to the models. The circles models in the Western world were hierarchical and led by a circle keeper who had authority in the deliberation. From the findings, during further probing the participants hinted that the restorative circles models implemented resembled the *Dare* traditional model of conflict resolutions. Gwavaranda (2011) confirmed that in Zimbabwe dare models the elders were the

dare keepers and they were authorized to guarantee checks and balances on verification, falsification, and openness. The idea of circles or *dare* in the Shona culture was that there were revered and deserved a certain form of power which they used to control the circles and the outcome of the deliberations. The restorative justice social discipline window especially the approaches can be used to explain the findings. The discourse analysis of the participants indicated that in terms of support all the circles received high support because in one circle session, parents, teachers, offenders and victims were involved and in other circles teachers, parents, senior teachers (administrators), students and victims and offenders were involved. The composition of the participants in the implementation of circle models confirmed high support. The other continuum the teacher was involved in to provide control during gig night times (Teacher Interview, July 5, 2017). All the perpetrators of cases of indiscipline were brought to the disciplining process. This pointed to the fact that there was high control offered. Their explanation of using the restorative theory implies that the circles were a functional and effective restorative process (McCold & Watchel, 2002). From a social discipline window perspective, restorative circles were effective in responding to cases of student indiscipline in Zimbabwean secondary schools.

This indicated that people were accepting of existing power relations and that they had indicated responsibility for their actions. The idea of sorry could only be expressed when someone empathized with the victim and felt it was honorable to say sorry. All this evidence showed that restorative justice circles models were effectively implemented to respond to cases of indiscipline in Zimbabwean secondary schools. The restorative justice circle model in Zimbabwe borrowed heavily from the concept of African conflict resolution theory the Dare model (Gwavaranda, 2011). The circle model that is restorative in nature should include the cultural aspect of the people applying it. This implies from the findings that restorative justice should be embedded in the culture of the people so that it will have an impact on their social discipline.

6.11.2 3 The Conference Models

The results indicated that the conference model was implemented to respond to cases of students' indiscipline at the intensive level and it included participants of a large group with different social values and emotions. The father beating the boy during conferencing revealed that the universal level was not done well (Administrator Interview, July 11, 2017). The whole conferencing process showed some knowledge gaps in the implementation of restorative justice.

The conference models were implemented in different forms. The group conference implemented was effective since all the parties involved were satisfied with the outcome. This was in line with Losen and Martinez (2013) who stated that the conference model could take the form of group conference and it was effective. Karp and Breslin (2001) concurred with Losen and Martinez (2013) observation that the group conference model was a variation of the conference model.

The findings about restorative justice models used in Zimbabwean secondary schools depicted that the family group conference model was widely used. The victim had to bring the parents and the administration attended it. Raye (2004) postulated that a victim and victim's parents might be invited "for information, validation, vindication, restitution, testimony, safety and support as the starting points of justice." It showed that in Zimbabwe the victim was empowered and respected. The victim brought the parents to hear his/her case. Usually in the Western culture it is rare to find a family group conference with the victim alone. This shows a concern for the victims. In the African context the presence of the parents overshadowed the child's powers to express his/her decisions. It was commonly assumed that the Zimbabwean school restorative justice was in its infant stage with parents not conversant with the theory. These findings confirmed Bazemore and Umbreit (2001) characterization of a family group conference in school contexts. The composition of the FGC from a scholarly view is that all the major components should be in attendance. However, the emerging trend in the Zimbabwean context was that there were some cases whereby FGC were used but the sessions did not involve a victim's parents or guardians or sometimes the victim herself/himself was absent from the session. The possible explanation for

this emerging result indicated that cases of student indiscipline were different from criminal cases where the victim was always present.

The family group conferences were intended to provide processes and outcomes which were culturally appropriate. The family group conferences helped Zizi College address cases of indiscipline through collaboration with parents and other people as done in the Shona indigenous traditional system in Zimbabwe. Raye (2004) stated that in family group conferencing young people expressed satisfaction with the outcomes. The family group conferences were an attempt to give a prominent place to culture in reaching decisions. However, sometimes family group conferences failed to enable outcomes which were in accord to Shona philosophies and values to be reached. The whole of student indiscipline resolution might be given a cultural meaning and significance. In addition, due to the context of Zizi College being a boarding school, parents and guardians were located far away from the school and they were engaged with economic activities that did not give them time to visit the school. Despite the challenges, the family group conferences in Zimbabwe mirrored the form of extended family group conferences.

The findings indicated that FGC/FGMC model was implemented to respond to student's indiscipline. The participants were able to express sorry and made a pledge as a way forward to end the cases of indiscipline. It is evident that participants were no longer involved in love affairs and were able to apologize to the teachers. In the light of evidence from participants, the restorative justice was instrumental in dealing with student indiscipline. The students voluntarily apologized without duress after realizing how they harmed the relationships within school communities. This effectiveness of family group conferences model in dealing with student indiscipline echoes the findings in Chapter 3. Nicole, in her report about the incident she was involved in and the restorative conferencing approaches, used the term 'sorry' which indicated that she had learnt from her experience of restorative justice practices.

The findings indicated that the Zimbabwean restorative justice practices were influenced by Shona traditional cultural values and adopted methods to respond to

wrongdoing which emphasized restoration of harmony between the individual victim and the collective (tribe/sub tribe) As mentioned in the literature review, Wearmouth, McKinney, and Glynn (2007) observed that in New Zealand restorative justice practices were influenced by traditional Maori cultural values. The current study found that Zimbabwean schools' restorative practices were informed by the culture of the indigenous people.

Another case where the conferencing model was used was when Panashe was accused of fondling girl's breasts. The story had spread around the school. When the false rumors were reported to the senior master Panashe absconded by end of day. The parents of Panashe were not happy about his early return home.

6.11.2.4.1 Mediation model

The two Zimbabwean secondary schools implemented the mediation model where there was the involvement of the facilitator to respond to cases of student indiscipline. The results are in line with Simidian (2017) who stated that in the mediation model of restorative justice there must be a neutral third party who worked with the two students to facilitate resolution to a conflict. It can be noted that peer mediation was implemented at Zizi College because the students were immersed in a web of relationships and had a strong base of equal footing. The school had peer mediators and trained mediators.

The analysis of data related to the implementation of restorative justice from two Zimbabwean secondary schools indicated that both cases implemented the victim-offender mediation model to respond to major cases of student indiscipline. Both cases implemented the VOM model but at Zizi College the victim-offender model was facilitated by a trained facilitator.

The initial stage of restorative mediation confirmed the primary requisite in the application of a restorative theoretical framework. The reaffirming of relationships through developing social and emotional skills of the participants is the primary tier of the restorative justice model. The facilitator of the mediation first checks the

damage done by the conflict to the relationships. The victim is supported by giving him or her adequate time to say what happened and is actively involved in the decision making to end the conflict.

The two cases implemented the restorative mediation model. What was surprising was that at Zizi College the students implemented peer mediation. The college community used the Western oriented restorative mediation model, whereas at Danda Government Secondary School the authority of office was brought in the mediation process. Danda Government Secondary School supported the victim by emphasizing a mutual obligation within the context of the community (Luzon, 2016). The implementation of restorative mediation resulted in full restorative and partial restorative justice respectively.

From the restorative justice model, peer mediation confirms that there was a paradigm shift from an adult-centered approach to a student-centered approach. The findings confirmed Gonzalez, et al., (2018) who argued that when there was a student led practice it was a sign that there was a paradigm shift in the model of restorative justice. In addition, Mohapi (2007) argued for preventative discipline models. Bear (1995) emphasized peer mediation. Peer mediation made the solving of student indiscipline to be student-centered. The students were empowered to solve cases of indiscipline amongst themselves. The students/peers exercised their autonomy in conflict mediation and established a just society.

The data presented revealed multiple realities of the employment of the VOM model in the implementation of restorative justice. Using the restorative justice framework, the students understood it as implemented on the targeted/secondary level whereby it was used to address any cases of students' indiscipline, whereas the administrators understood the implementation of the VOM model at a tertiary level/intensive level where it was employed to deal with serious matters that happened at Zizi College.

The findings confirmed the literature reviewed. Reimer (2011) propounded that victim and offender could discuss how they were affected by the incidents. Mangena

(2015) reiterated that restorative justice was a process of repairing the harm between a victim and an offender. Alemika et al. (2009) elaborated that the victim was empowered, and cases should be treated as unique occurrences. The findings indicated that the victim and offender were equal in the discussion.

It is more of victimology than restorative justice. The engagement with one participant at a time concurs with the Shona culture. In African conflict resolution the elders used to get the narratives from victims and offenders individually before they brought them together before a panel. The students' evidence was profuse with Shona cultural practices and values. In Ubuntu both the victim and offender are human beings who are treated with dignity (Reyneke, 2011) and a human face by giving an ear to both the offender and victim as a way of empowering them.

6.11.2.5 Peer mediation

The findings for Zizi College revealed that the mediation model with its variations was used. The students were able to have peer mediation. The students were able to resolve cases of students' indiscipline with their peers. This was a paradigm shift in the way disciplinary measures were implemented. The peer mediation model of implementation of restorative justice resulted in a complementary implementation. It is complementary in the sense that, it complements the servant leadership disciplinary measure adopted in Zizi College. The boarding school context is ideal for peer mediation since the students had long time together. However, DGSS participants were silent about peer mediation model. The non-mention revealed that DGSS as a day secondary school, the context was not ideal for peer mediation.

6.11.2.6 Writing the wrong model

From the document analysis, I revealed that the writing the wrong model was implemented. The model was implemented mostly at Danda Government Secondary School. When I analyzed the documents at Danda Government Secondary School I thought they were victim impact statements where the victims were given an opportunity to describe and reflect how the criminal action had affected them. But as I went through the documents, I discovered that it was a model of restorative justice

implemented in the school. The wrongdoer had to write what happened, how it was resolved and lastly the way forward to end the wrong. As Jennings et al., (2008, p. 169) say “oftentimes, the offenders are required to write formal letters of apology to the victims and in some instances, offenders have face-to-face meetings with their victims”. Surprisingly, the writing the wrong model was implemented to respond to cases of students’ indiscipline from minor to major cases. The data confirmed that the students were involved in writing the wrong and reflecting on it. This was in line with González et al., (2018) who said that there was engagement in a writing activity based on analytical reflection. However, the types of written statements were not uniform and characterized with literary challenges. There were multiple ways of implementing the writing the wrong model at Danda Government Secondary School.

The writing the wrong model implemented at Danda Government Secondary School was characterized with restorative justice principles and philosophy. The documents indicated evidences of openness, honesty, responsibility, accountability, sorry and forgiveness.

6.11.2.7 Face-to face model / one-on -one model

The face-to-face model was implemented at Danda Government Secondary School. The findings at Danda Government Secondary School revealed that there was a model called face-to-face. The finding was unique to Danda Government Secondary School. The face-to-face meeting model of restorative justice was implemented as a response to minor cases of students’ indiscipline. The findings at Danda Government Secondary School were that the face-to-face model was implemented by untrained facilitators or without professional facilitators. The findings contradicted Sherman and Strang (2012) who postulated that in a face-to-face model a trained facilitator invited the offenders, their victims and their respective victim’s social networks (victim’s kin and communities) as well as offender’s social networks (offender’s kin and communities) in an attempt to deliberate what the offender should do to repair the harm that the crime had caused.

The face-to-face model at Danda Government Secondary School consisted of the student who misbehaved and the affected teacher. The scenario depicted was a dialogue in which two people were involved. This contradicted similar model codenamed face-to-face. Theo Gavrielides (2007) points out that in face-to-face meetings of the victim and offender, facilitators act as go-betweens. Bettby et al., (2006) assert that in face-to-face restorative justice conferencing the victims, offenders and facilitators meet. During the face-to-face meetings the victims and offenders involved in a crime meet in the presence of a third party that is a trained facilitator with their families and friends or others affected by the crime.

The findings can be explained using the restorative justice theory. The social discipline window theory can be used to understand the face-to-face dialogue implemented in the Danda Government Secondary School community. The findings portrayed a face-to-face meeting in a simplistic way as a talk between a student and teacher after a conflict. For the restorative justice practice to be successful in its implementation, the continuum should have high support and high control. In the findings, there was high control as the teacher immediately acted against the misbehaved student. In terms of support, in most cases there was no social support as the teacher being the victim and the student being the offender had a face-to-face meeting. In most cases in face-to-face meetings the facilitator should do groundwork so that there is no victimization/re-victimization. From the way face-to-face dialogue was used at Danda Government Secondary School the continuum grid was characterized with low support and high control. The approach used was a punitive approach (McCold & Watchel, 2002). The way restorative justice was implemented using the model indicated that it was more of a punitive approach than victim oriented. The students were either victimized/re-victimized by the teacher or both. The way in which face-to-face restorative justice was implemented at Danda Government Secondary School was influenced by the cultural perspective of the local people in the catchment area of the school. The situation was that restorative justice as implemented at Danda Government Secondary School community was undocumented. The findings contradicted Svongoro (2015) who propounded that face-to-face transactions involved two primary participants and one neutral facilitator

like an interpreter. The face-to-face model in the findings did not constitute the designated form of a face-to-face restorative justice practice. In conclusion, to a certain extent the low support indicated that it was more of a punitive approach.

6.11.2.8 Whole school assembly model / whole class sessions model

The whole school assembly model and or whole class session model was implemented to respond to cases of indiscipline that could have affected the school reputation. The case of indiscipline became the whole school or whole class case of indiscipline. The whole class restorative practices were carried out at Danda Government Secondary School. In Zimbabwean secondary schools before the lessons began the class teacher would facilitate a whole class session. The most prevalent cases of student indiscipline were tabled and discussed in class. Several administrators elaborated in their interviews that they employed restorative justice discussions in different forums to discuss some student misbehaviour.

Danda Government Secondary School said that every class had a class teacher, and teachers gave the issue to learners to debate (Teacher Interview, July 10, 2017). The response indicated that during the time of marking the register teachers and students had time to dialogue on prevalent student indiscipline. In addition, the talk was carried over by the teacher on duty or senior lady or senior master on assembly days.

The idea of a whole class session was to include the whole school on assembly days. The dialoguing of student indiscipline at the assembly evoked the Shona culture of *bemberera* [it is a public attack on the bad behaviour in community so that the perpetrators can change their bad ways]. This cultural practice leads to shame.

6.11.3 Contextual Factors in two Zimbabwean secondary schools on implementation of restorative justice approach

6.11.3.1 Accountability and responsibility

The two Zimbabwean secondary schools argue that the implementation of restorative justice to respond to student indiscipline was successful because the participants were accountable and responsible of their misdeeds and the consequences of their wrongdoings. The accountability and responsibility at Zizi College was individualistic. The individual student was accountable and responsible of the wrongdoings and how to repair the harm. This confirmed Roberts (2006) who argues that restorative discipline is a concept applied for the perpetrator to take responsibility for harming others and to right the wrong as much as he/she can. The restorative discipline is preceded by restorative action. During the restorative action the grieved parties know that the perpetrators accept responsibility for and regret the behaviour (Roberts, 2006). In addition, to make amends for the wrong, some wrongs are easier to address than others. If a property is stolen or broken, returning or replacing it would be part of a restorative action. The premise of restorative justice is much more than merely replacing a tangible object. It is an opportunity that the perpetrator forced to think about what they did to generate empathy and compassion for the person who was harmed. For instance, one had stolen the dignity and sense of security for the new students in their new school. It is not enough to leave the nabbed perpetrators twisting in the wind to think in ways compassionate and empathetic, but they may never have. Key quote:

The thought-provoking aspect of it [restorative justice practice]. You force somebody to think of their behaviour. How it affects them, people surrounding them. It is that thought processes that made him to be responsible and accountable to his/her acts (Administrator Interview, July 4, 2017).

The Zizi College portrayed the way accountability and responsibility achieved as an individual 's task. This is probably was the influence of western culture since the school is an upmarket school

The restorative justice constructs of students 'indiscipline as the wrong [indiscipline] that resulted in parties take obligations (Zehr, 2015). The restorative justice emphasized that the wrongdoer should took accountability and responsibility of the harm and how to address the harm caused. The Zizi College understood accountability from criminological context whereby accountability refers to making sure offenders are coerced to reflect on their wrongdoings. But in restorative justice accountability means the offender must be encouraged to understand the indiscipline and to comprehend the consequences of one's behaviour. The student who was involved in acts of indiscipline has a responsibility to make things right both concretely and symbolically, (Zehr, 2015). The students who were involved in acts of indiscipline had the obligation to undertook instead of the school community and society to have the obligations.

Karp and Sacks (2014) postulated that taking responsibility for misdeeds is the core theme in student development. The students took responsibility of their indiscipline. This confirms what is in the restorative justice theoretical framework (Morrison, 2007). From a critical paradigm, the responsibility is less reliant to obedience to authority, but it is intrinsically motivated by a sense of personal responsibility (Karp & Sacks, 2014).

The practical part examines restorative justice that involves a concept of normative responsibility. The theme of responsibility plays a crucial role and accepting it as requirement for joining the process involves confronting the consequences of the offence, including effects of the conduct and the damages caused and taking positive steps to repair the rift created by the offence (Luzon, 2016). The findings at Zizi College revealed that the implementation of restorative justice as a response to student indiscipline resulted in the wrongdoers took accountability and responsibility. The students who misbehaved were accountable and took responsibility to correct the

harm done by their behaviour. It is most probable taking responsibility and accountability was part of the school culture. The responsibility was student oriented. However, individualistic taking of responsibility and accountability was influenced by western cultures. It is most probable the participants at Zizi College practice normative accountability and responsibility.

The Danda Government Secondary School's implementation of restorative justice to respond to student indiscipline resulted in the achievement of participants took responsibility and accountability of their misdeeds. The restorative justice practices at Danda Government Secondary School was characterized with a cultural perspective of responsibility and accountability whereby the responsibility and accountability were communal. The terms responsibility and accountability mean different things in the research study. Thus, there is need for unpacking the conceptions of responsibility and accountability.

The principle of responsibility is closely related to accountability. Karp and Sacks (2014) postulated that in traditional, retributive conceptions of accountability are passive; the offender is identified as responsible, for the transgression and subject to the community's determination of a commensurate punishment. Braithwaite and Roche (2001, p. 64) argued that restorative justice employed passive responsibility to create a forum in which active responsibility can be fostered. Therefore, restorative justice refers to shifting the balance from passive responsibility toward active responsibility.

The two cases findings on the theme of accountability and responsibility agreed that it characterized restorative justice practices that were implemented to address indiscipline. However, the way students were accountable was different from case to case because of the situations in which the students were. The findings revealed that for Zizi College the human rights were arbitrary because of western influences. The student believed in individualism hence the concern with displaying responsibility and accountability was regarded as tempering with their private space. Whereas the findings for Danda Government Secondary School community the students found it

compiling to be responsible and accountable of their misbehaviour. However, the communal accountability and responsibility to a 'crime' were the restorative justice concepts used. The entire community was supposed to see that one had taken accountability and responsibility to the 'crime' committed and had taken practical initiatives to resolve crime. This confirmed Aiyedun and Ordor (2016) postulated that the accountability and responsibility from an African traditional justice system was communal and human rights in African societies were not arbitrary. It was because the situation of the case was that the students were from the deep rural community in which the Shona culture dictates that you need to show a tangible gesture that you accepted and took responsibility to amend the harm caused by the acts of indiscipline.

The studies from the two cases have shown that there were shared notions that implementation of restorative justice resulted in the students must be accountable and responsible to their wrong doings. The concur with findings for Zizi College which is more contemporary and westernized was the issue with human rights which were individualistic on the other hand the findings for Danda Government Secondary School the kind of accountability and responsibility was more concerned with majority satisfaction and concerned with communal agreement. Therefore, the radius of restorative justice practices influence went beyond the school to the community. Hence it became a virtue celebrated by the community.

In the restorative justice model, Jessell (2012) notes that individual accountability is an important virtue. In addition, Gwavaranda (2011) observes that in the Shona traditional court system responsibility is one of the most important value expected from the offender and victims. (Johnstone & Van Ness, 2007) found similar findings that it was beneficial when the offender accepted responsibility of their action. The acceptance of responsibility by the students and educators of their actions was a benefit realized by the participants.

Morrison and Vaandering (2012)'s restorative justice discipline theoretical framework highlighted that it was beneficial when the restorative justice practices yielded relations that resulted into social responsibility and development. The issue

of responsibility was key values that were celebrated in the restorative justice conceptual framework that informed the study.

The implementation of restorative justice brought a new dimension of thinking about student indiscipline. The school communities had been transformed in such a way the deliberation on student indiscipline was no longer individual student's matter, but teachers had a role to play in the attainment of discipline. The concept of responsibility and accountability created a society whereby all members were responsible for the restoration of endangered relationships. The cultural perspective alluded to Mbiti's ideal that they are because of others. It is common practice that people had a shared responsibility in society to address misbehaviour. The communal settlement was effective because all had lived experiences of how bad the act had destroyed the relationships. The whole community was very eager to see the relationships restored.

Jessell (2012) argues that individual accountability was important in the implementation of restorative justice. The understanding is administrators experienced that there was accountability and responsibility displayed by the offenders. However, the borne of contestation in the study was accountability and responsibility intrinsically motivated or coercion was applied? From a discourse analysis, the term used in the key quote from Zizi College is 'forced' implies that there was employment of violence. The responsibility and accountability envisaged in the administrators' responses was because of duress. There was imposition of power on the offender. However, Ashley and Burke (2010) argued that restorative justice emphasis values of responsibility, accountability, empathy and respect. Despite the deeper meaning in the manner accountability and responsibility proffered in Zimbabwean contexts. The findings concur with scholars that there was taking of responsibility and accountability by the students after undergoing restorative justice to respond to student indiscipline. The effective implementation of restorative justice practice, the offender/misbehaved student and the victim/affected people by cases of indiscipline should acknowledging responsibility of choice and has accountability of their actions of taking responsibility for choices, (Ashley & Burke, 2010). The

findings from Mrs Matura portrayed that whilst the administrators experienced students being responsible and accountable of their choices and actions but there was use of 'force'. The application of force indicated that justice was no longer in practice. Thus, to a certain extent the administrators positive experiences in the implementation of restorative justice was cosmetic in nature. The principles of responsibility and accountability was effective because it brought the students to task to understand their actions since by the end of day, they were tasked to be responsible and accountable in the whole process of repairing the relationships during restorative justice practices.

The administrators had positive experiences as misbehaved students were accountable and responsible of their actions and choices. The restorative justice conceptual framework can be used to explain the findings. The responsibility and accountability are the building blocks of restorative justice theoretical frameworks. However, the restorative justice theoretical framework was informed by western epistemic world view which emphasized individualistic expression of accountability and responsibility. Whereas in African epistemic world view the accountability and taking responsibility is a communal enterprise. Thus, the employment of the restorative justice theoretical framework to judge the impact of implementation of restorative justice practices in an African context had some challenges.

6.11.3.2 Teacher-student power dynamics in the restorative justice
Armour (2012); McCluskey et al., (2008), Reimer (2011) and Sumner et al., (2010) claim that the student challenge to the teachers' behaviour in class opens a big problem. Sumner et al., (2010) explains that teachers felt discomfort at being emotionally vulnerable with students in the circle context. Teachers do not want to experience students as they see their weakness, students feel that they have won because teachers are upset (Armour, 2012). The teachers found it difficult to dissolve traditional power dynamics because of the extent it was inculcated with the values of punitive discipline within institution.

Using the restorative justice theory to explain the findings, the social discipline window assumes that when teachers enjoy the vertical axes of authority (high control) over the students as it is characterized with threats of punishment and the fear of such punishment creates high control tendencies, (Armour, 2012; McCluskey et al., 2008; Stinchcomb, Bazemore & Riestenberg, 2006). These teachers felt that there was high control on the continuum bar which implies there was less support. The teachers used the punitive approach to deal with students' indiscipline. These teachers felt that there was high control on the continuum bar which implies there was less support. The teachers used the punitive approach to deal with students' indiscipline. There are several limitations of the implementation of restorative justice as a response to students' indiscipline. These are the following.

6.11.3.3 Lack of agreed definition of restorative justice

The lack of agreed understandings of restorative justice and definition of critical concepts was a challenge in the implementation of restorative justice as a response to students' indiscipline. The findings that there were no common understandings of restorative justice at Zizi College and Danda government secondary School posed a challenge of ambiguity. This concurred with Cunneen (2010) argued that the understanding of restorative justice is a challenge in the discourse of restorative justice. Daly (2006) postulated that the definition of restorative justice is one challenge that boggled scholars in their findings. The concept restorative justice is elusive and had no single definition. There is no agreement on what practices should be included within the domain of restorative justice. The findings showed that restorative justice in Zimbabwean schools poses challenges on what ought to be included as the practices that can be denoted as Restorative Justice practices.

There are several perspectives used to explain restorative justice. Restorative justice should be viewed as the process or outcome, (Crawford & Newburn, 2003), the other scholars questioned the type of practices that are authentic forms of restorative justice and what criteria used to validate practices which are or not or in between restorative justice, (Daly, 2006; McCold & Watchel, 2002). The third scholarly view grapples with the assertion whether RJ is a set of justice values, rather than process or set of

practices (Bottoms, 2003; Braithwaite, 2002; Daly, 2006). The lack of agreed understandings amongst scholars resonates with the findings that in Zimbabwean secondary schools and within the same school communities there are as many restorative justice identities and referents as many as they are teachers, and this resulted in theoretical and policy confusion. That is when teachers asked about policies that support RJ, they cited policies related to inclusive education and counselling.

If the borne of contestation, arouse from the search for understandings what about implementation and evaluation. Many teachers were not quite sure that what they were implementing was restorative justice. The lack of common understandings of restorative justice created a challenge especially to the novice practitioners/teachers. The Zimbabwean teachers at Danda Government Secondary School showed diversity in the understanding of restorative justice hence the implication is that a multiplicity of practices was employed in the umbrella term restorative justice whereas there much to be desired for the practice to be called restorative justice.

Lemley (2001) argues that lack of clear understandings and operationalization of critical concepts resulted in the validity of theory test and implementation to be into question. The writers who are proponents of restorative justice claimed that restorative justice as a new model of responding to students' indiscipline was superb as compared to other traditional practices. Lemley (2001) postulates that ambiguity of conceptual understandings points to a shrewd implementation of the concepts. The key theoretical concepts were characterized with levels of ambiguity as the participants explained them. The term offender in the school contexts appears to carry derogatory connotations that are an offender is someone arrested and charged before the courts. The term offender the way it was understood was ambiguous because a student is not a criminal. Zehr (1990) defines offenders as people who do harm however, the idea of harm used to understand offenders is ambiguous and challenging.

The term harm was not clearly elaborated in the study. Key quote: “An approach that is used to restore broken relationships and / amend harm caused. It restores the relationship between the two through intervention of the third party” (Student Interview, July 11, 2017). The way harm is understood in the study lacks clarity and is coupled with ambiguity. In the study there emerged the offender-victim overlapping concept whereby the offender first stands as the offender but in the restorative justice process become a victim. As Walker et al., (2016) identify the victim-offender overlap concept that implies the alternating relationship between being both victim and an offender. The paradox in this study is that there is offender-victim overlap and is prevalent in the rural contexts of secondary schools in Zimbabwe. In such a scenario the harm was difficult to single out. Lemley (2001) argues that the concept harm even in restorative justice literature was not clearly addressed. Zehr (1990) was at comfortable to use the term crime. For Zehr (1990) crime is a term characterized with derogatory connotations of legal systems that labelled a variety of unrelated behaviors into one group separating from other harms and violations and obscuring the real meaning of the experiences by the participants. Zehr (1990) argues that crime involves injuries that demand healing, and these injuries represent four dimensions of harm such as to victims, to individual, relationships, to offenders and to community. The term harm was not clearly understood by the participants. The other term that posed challenges was victims. The findings from the study indicated that the term victim was understood from a criminal justice system. Key quote:

The victim was given the chance to narrate his/her ordeal whilst alone before a panel. The one alleged to have perpetrated the case is also called before a panel and narrate his/her side of the story. If the perpetrator prove guilty is punished. There was no forgiveness given. It was rare if an issue happens (Student Interview, July 11, 2017).

The understandings of victim in the study were ambiguous and not clear. The victim was someone who provides evidences and disappears from the scene of implementation of restorative justice. In addition, a victim was understood as someone who directly affected by the offense. Lemley (2001) confirmed that all

writers of restorative justice understood victim as people who directly affected by the offense but in actual sense victim could be a community, individual, extended family, or witnesses.

The diverse understandings of restorative justice are coupled with a variety of factors. There is no fixed definition of justice because justice has changing nature. It is a social construct and it is beyond definition people tend to embrace Restorative Justice effects as effective on promoting positive effects in reducing re-offending and increasing victim satisfaction. Human beings are always craving for an ideal situation even in the application of a theory like Restorative Justice. However, the teachers had a challenge in coming up with an agreed definition. This implies that failure to come up with a clear understanding by Zimbabwean teachers on Restorative Justice had an impact on the implementation of a Restorative Justice approach in dealing with cases of indiscipline.

6.11.3.4 Resistance to the implementation of restorative justice in schools

The findings from the two studies concurred that resistance to the implementation of restorative justice practices was one of the challenges experienced in the implementation of restorative justice in dealing with indiscipline. From a critical perspective the setup of the Zimbabwean secondary school was bureaucratic and power relations were the core issue. The junior teachers were challenging the powers of the senior and for students they resistance was against the power relationships. This confirmed Alvis (2015) confirms that teachers and staff resistance is one of the challenges experienced in the implementation of restorative justice in schools.

Parents noted that teachers and school heads initially resisted restorative justice implementation even the public demand castigated the restorative justice practices in the dealing with cases of indiscipline in the secondary schools. The parents, teachers and others resisted citing a variety of reasons for the resistance such as lack of time, no policy document to use and used to the culture of traditional punishment as engraved in schools, (Guckenburg, Hurley, Persson, Fronius, & Petrosino, 2015). Key quotes:

A limitation for the successful implementation of restorative justice is that the background of the students (social capital) form of discipline instituted punitive measures. The child is taught discipline as the use of the whip. There is need for communication between the home and school. The community was used to corporal punishment and were up in arms against the restorative justice (Parent Interview, July 11, 2017)

The source of resistance of restorative justice was the suspension of corporal punishment in the administration of discipline in schools. Some members of staff were complaining of lack of time. Key quotes:

It needs time in the light of the Zimbabwean new curricula which is loaded. Justice is not done to restorative justice. There is lack of time for the dialoguing with learners (Parent Interview, July 11, 2017).

The participants were postulating that there was resistance of restorative justice by the stakeholders. Blood and Thorsborne (2006) found similar findings that a shift from punitive rule-based discipline system to a system informed by relational values required a change in the mind-set of the practitioners, students, their parents and wider community. The findings concur with the scholars that resistance of restorative justice was prevalent in the initial stages of the implementation of the practices.

Critical theory posits that power dynamics led to an experience of resistance to change. The implementation of restorative justice heralds the power change. The person with authority resisted to embrace the new dispensation because he /she are not sure of the power. On the other hand, ethnographically, culture is another cause of resistance of restorative justice. Shubert (2015) States that the studies carried out in New York City showed that stakeholders' resistance of restorative justice was more experienced as compared to punitive or retributive justice.

Restorative justice is a novel practice in Zimbabwe. The students found the practices new and cannot embrace it easily. Key quote: "Restorative justice is new, so adopting it is very hard. There is resistant to change. The human rights affect how it works"

(Student Interview, July 6, 2017). This finding concurs with Ashley and Burke (2009) claim that schools may be resistant to moving from a punitive to restorative responses to misbehaviour. The public sentiments are that restorative justice is viewed as ineffective and too lenient on African students who misbehaved. However, such an experience was because the schools and students were novice in the implementation of restorative justice. Restorative justice practices are much harder to students as compared to punitive justice because the students are held accountable for their actions, must think about how to address and take actions to repair the harm they have caused.

6.11.3.5 Lack of legal framework

The implementation of restorative justice in Zimbabwean secondary school education system was an initiative to respond to certain categories of offenders such as the young/youth offenders that had troubled the Zimbabwean nation's criminal systems as well as the global village (Dandurand & Griffiths, 2006). Some certain cases of indiscipline such as smoking/possession of drugs/marijuana, improper association such as form six boys versus form one girl to mention a few. For the teachers to introduce and use their discretionary power for alternative responses for instance restorative programmes usually a new legal framework is required. There legislation will add the perceived legitimacy of a restorative justice programme.

The teachers in Zimbabwe decried for a legislative amendment to establish a discretionary power for teachers to divert cases of indiscipline away from criminal justice process to restorative justice for examples cases of indiscipline such as stealing, love affairs and taking drugs. In Zimbabwe, being in love with a 'minor' is described as improper association and is a criminal offence that attracts a jail sentence. Thus, for teachers to be functional in their deliberation on cases of indiscipline there was the need for legal framework that safeguards them against prosecution and prejudices when taken to the criminal courts. There Zimbabwean teachers are not legal allowed to conduct restorative justice because they lacked legal backing to their practices. Hence, for teachers to divert such cases there is need for legal framework that legitimized them to divert and entertain such cases at their school jurisdiction without

involvement of law enforcement agents and prosecutors, (Dandurand & Griffiths, 2006). The lack of legal framework rendered Zimbabwe restorative justice in secondary school to fail. The teachers in Zimbabwean secondary schools had no legal that empowered them to divert cases from conventional justice system to restorative justice programmes. However, the teachers at Zizi college presents that they are served by the Education Secretary 's circular number 5 of 2000 that provides procedural guidelines for counselling abused children and families. In addition, the Education Secretary's Circular Minute Number P3 of 2002 gave guidelines on inclusive education for community participation and makes provision for guidance and Counselling services for high school students (Mpofu, Mutepfa, Chireshe & Kasayira, 2007). The two circulars are used in Zimbabwean secondary school by teachers to implement restorative justice. However, the lack of an instrument crafted for restorative justice with the restorative justice philosophies and principles is a challenge.

The legal framework and legislative framework are important in the implementation of restorative justice because it validate transparency and monitoring of how cases of indiscipline handled without prejudices and abuse of children, abuse of office of the teachers. Dandurand and Griffiths (2006) aver that accountability framework, in most cases is grounded in legislation or official procedures and policies, is usually aligned to ensure that discretionary authority are not abused and do not become either source of unacceptable discrimination or a temptation for corruption. The legislative framework for the implementation of restorative justice may enable it to be regarded as mandatory or considered such as a disciplinary measure in secondary schools. The legal framework made the adoption of the Restorative Justice practice mandatory in all Zimbabwean schools.

There findings contradict how restorative justice practices are used in other countries with a well-articulated legislative framework such countries are: Australia, Belgium, Chile, Colombia, Finland, France, Ghana, Netherlands, the Philippines, Russian Federation and Uganda, (Dandurand & Griffiths, 2006). In these countries they realized some positive impact rendered by the restorative justice practices. In all these

nations it is not explicitly indicated that the legislative frameworks in places were for education systems, but the issue is that the police and prosecutors had the discretionary powers to divert certain offenders /offences under certain clearly defined conditions from a conventional system. Lemley (2001) argues that successful implementation of restorative justice and theory testing both required careful theoretical specification something that restorative justice currently seems to lack. The limits of legal framework determined the circumstances within which a programme is being developed. In Zimbabwe, there is no rule of law, so they do not bother to look at legal framework. The findings can be explained using ethnographic method. The Zimbabwean nation had been rocked by the corruption that had been a cancerous problem. The culture of corruption made Zimbabwean not to view lack of legal frameworks to implementation such democratic programme to be an important development. The implementation of restorative justice if legalized will transform the youth of the nation and the adults involved to a just society where people use nonviolence means.

6.11.3.6 Lack of trained staff members

There shortage of staff can be explained using the restorative justice theory the social discipline window model (Watchel & McCold, 2000). The restorative justice in Zimbabwean secondary school faced with the challenges of inadequate staff given large classes and schools that had erupted in Zimbabwe. The condition was that there was low support as teachers were limited to oversee and facilitate restorative justice practices. If the support is low and the high control this indicated that they were using punitive approach to social discipline. The punitive approach indicated the resilience of it on the backdrop of the restorative justice practices in contemporary society. On the other front the scenario might be explained as it is characterized with low support and low control. This is called the neglectful approach to social discipline. The people of Zimbabwe today are disillusioned such that teachers do not take the discipline of students serious. They had been disheartened with the meager salaries and poor working conditions. So, for the teachers to be serious of social discipline it's something else extra work to a frustrated teacher. The political

landscape that is characterized with violence teachers are afraid of their life during elections because the youth included the students. For the teacher to safeguard their life, property and rights they proffer to be neglectful as an approach to social discipline.

The findings at the government secondary school indicate that there was lack of training on restorative justice. Ms. Dube said that there was no formal training on use of restorative justice. Through further probing during teachers' focus group discussion, Ms. Dube described what she somewhat felt as the training she received. The teachers said during the school meetings thus where we were told that you need to dialogue with learners well. However, it is not training on restorative justice (Teachers Focus Group Discussion, July 12, 2017). Mr. Vashe summarized that training will sharpen skills that enhance restorative justice.

There is a gap that needs to be bridged in the implementation of restorative justice, the findings confirm Gavrielides (2007)'s findings in New Zealand that restorative justice movement was quite fashionable, however, the key challenges such as influence of punitive climate and lack of training and national standards make the processes on restorative justice a challenge. The lack of training amongst staff was a setback for the impact of restorative justice in dealing with cases of indiscipline.

6.11.3.7 The persistent use of corporal punishment

These findings alluded that restorative justice was used together with corporal punishment in Zimbabwean secondary schools. The findings confirm literature reviewed. Ametepee, Chitiyo and Abu (2009) Concur that public demanded the use of corporal punishment. Matope and Mugodzwa (2011) summarized that corporal punishment was prevalent in secondary school disregard of its abolition in Zimbabwe and globally. However, the findings contradicted Constitution of Zimbabwe (2013) sections 53 and 86 that outlawed corporal punishment argues that corporal punishment was criticized by human rights in Zimbabwe.

The corporal punishment showed that there are power relations that need to be transformed. The culture of inflicting harm on others as a form of discipline reflects the violence that characterized Zimbabwean society. Ethnographic perspective corporal punishment was a cultural practice amongst the Shona people. Viriri (2017) states that although the government of Zimbabwe has banned corporal punishment in schools, but it is used in teaching social values, morality and ethics in these secondary schools. Corporal punishment was part of Zimbabwean disciplinary measures. From a critical perspective the practices of corporal punishment are regarded as an oppression of the less powerful elements of the society. Ethnographic perspective, corporal punishment was part of Shona culture to instill discipline amongst the young people.

The findings in the study revealed that the two Zimbabwean secondary schools implemented restorative justice in the way they did because of school context, culture, literature about restorative justice, building relationships, legal framework, and training of stakeholders.

6.11.3.8 Literature about restorative justice

The findings showed that Zizi College adopted Western restorative justice practices through using literature and some guidelines from the Real Justice International Organization. The participants confirmed that the restorative justice implemented in the Zizi College context was adopted from some established Western practices with literature and prepared guidelines. There was rich literature available on the implementation of restorative justice that influenced the way they did it (Meyer & Evans, 2012).

Danda Government Secondary School employed undocumented restorative justice practices. The situation of the second case caused the implementation of restorative justice to be partially restorative. The practitioners were semi-skilled in the implementation of restorative justice.

The data indicated that there was no one-size-fits-all approach in the implementation of restorative justice. Key quote:

Restorative justice: there is no prescriptive way of dealing with a departure from the norm. You need to understand the person who has behaved in that way. To find out where they are coming from and why they think like that. Restorative justice is not prescriptive. It gives a person a chance to find out the thinking behind the behaviour. As you discuss you find out that the person has done wrong. The person will say sorry and understand that such behaviour must be corrected. Restorative justice comes out after you find out why and where the thinking was (Administrator Interview, July 7, 2017).

The two cases implemented restorative justice using documented and undocumented restorative justice. The one using written literature ended up adopting Western grown practices of restorative justice (manualized) whereas the undocumented restorative justice practices (not manualized) were culturally grounded, and home grown. It was restorative justice informed by the African traditional justice which is unwritten but functional. However, Song and Swearer (2016) state that an intervention that is not manualized is not an intervention that has got rigorously evaluated. In spite of this criticism the participants at Danda Government Secondary School implemented undocumented (not manualized) restorative justice approach to address students' indiscipline. The implementation of restorative justice was influenced by cultural values celebrated within a case. This influenced the way the restorative justice was implemented to respond to student indiscipline.

The availability of resources also had an influence on the way restorative justice was implemented to respond to student indiscipline. The human resource is crucial in the implementation of a program. The results indicated that Danda Government Secondary School had a shortage of human resources. This can be explained using the restorative justice theory, the social discipline window model (Watchel, 2013; Watchel & McCold, 2000). The implementation of restorative justice in Zimbabwean

secondary schools was adversely influenced by inadequate staffing and large classes and schools that had grown in Zimbabwe secondary public schools. The condition was that there was low support as teachers had limited capacity to oversee and facilitate restorative justice practices. If the support was low and the control was high this indicated that they were using a punitive approach to social discipline. The punitive approach indicated the resilience of it on the backdrop of the restorative justice practices in contemporary society. On the other hand, the scenario might be explained as characterized with low support and low control. This is called the neglectful approach to social discipline. The people of Zimbabwe today are disillusioned such that teachers do not take the discipline of students seriously. They have been disheartened with their meagre salaries and poor working conditions. So, teachers' find social discipline as something else and extra work to their high loads and therefore frustrating. This probably influenced the way restorative justice was implemented to respond to student indiscipline.

6.11.3.9 School context

The positive school climate and inclusivity of all participants, where students had a strong sense of belonging rather than being at risk for exclusion influenced the way restorative justice was implemented (Meyer & Evans, 2012). The Zizi College students assumed the roles of practitioners (González et al., 2018). The implementation of restorative justice at Zizi College indicated a departure from the common world practices where restorative justice practices were developed and implemented by adults and professional 'practitioners. The restorative justice implemented at Zizi College was adapted and adopted to fit the internal needs of a private boarding secondary school in a third world country in south-Saharan Africa (González et al., 2018).

The findings for Danda Government Secondary School revealed that the school climate influenced the way restorative justice was implemented to respond to indiscipline. There was inclusion of all participants in the application of restorative justice practices. However, the students were not given opportunities to be practitioners probably because the school was in the deeper rural area where Shona

Culture dominated. The way the school implemented restorative justice was probably influenced by traditional practices. Restorative justice is a philosophy and a set of practices employed in different contexts and situations of the justice system such as meetings with victims, victimology, and it is done in tandem with traditional justice processes (Daly, 2002; Kehoe et al., 2016; McCluskey et al., 2008).

The school climate and cultural practices caused the implementation of restorative justice in the two Zimbabwean secondary schools to be done the way they did it. Using the social window theory to explain this scenario, for Zizi College there was high support of the students in the implementation of restorative justice to address their indiscipline and high control as all the indiscipline were treated the same. This resulted in full restorative justice. For Danda Government Secondary School the teachers had high control over the students and the students had low support in giving them a chance to be practitioners. In the documented evidence, interviews and focus groups there was no mention of students alone implementing restorative justice as a response to students 'indiscipline? Thus, partial restorative justice was implemented.

From a critical perspective on Zizi College, it seems there was emancipation of the students. The school climate was free and conducive such that the students were practitioners in the implementation of restorative justice to address indiscipline. The students had been liberated from the bondage of the adults, especially teachers. Traditionally teachers were the judges who ruined social justice in the education system as they presided over indiscipline cases. The worldwide child suffering in schools was because of teachers who teamed up with parents to violate the children's rights and justice in the education system. Therefore, Zizi College represented an innovative model that democratized restorative justice (González et al., 2018). The internationalization and the democratic culture that characterized private schools in Zimbabwe led to a democratic implementation of restorative justice. The features of restorative justice implemented to address indiscipline were student driven.

However, for Danda Government Secondary School, it was revealed that the implementation of restorative justice was from a cultural perspective. In the African

Culture the adults are the practitioners; this is in line with the traditional justice system and cultural practices in the community. The public schools in Africa are controlled by African governments who are still in a formation stage of attaining democracy. The remnants of oppressive tendencies still exist. The Danda Government Secondary School community was once affected by political violence. The idea of innovation to give students space to practice restorative justice was still in its embryonic stage.

Whilst the two dichotomous cases revealed contradicting versions of restorative justice implemented in all the practices the students were at the centre. The victim/victims and offenders could actively participate in resolving the indiscipline. The main aim of restorative justice implemented in the two cases was taking a relational approach that sought to repair the damaged caused to the relationship by supporting both the victim and the perpetrator which allowed those involved to heal and get along very well (Kehoe et al., 2016; Morrison, 2005; Raye, 2004). In addition, the restorative justice practices implemented promoted students' accountability and an opportunity to have a voice in cases of indiscipline under deliberation (Cavanagh et al., 2007).

6.11.3.10 Training of stakeholders

The training of stakeholders was one of the factors that influenced the way the schools implemented restorative justice the way they did. Zizi College received training of stakeholders and had abundant resources; this probably explained why they implemented partial to full restorative justice practices. It was most probably formal and resembled what is in literature. However, Danda Government Secondary School never received training, and this influenced the way they implemented restorative justice to respond to student indiscipline. This was in line with Gavrielides (2007) who said that the influence of a punitive climate and lack of training and national standards made the processes on restorative justice a challenge. It is most probable that the lack of training amongst participants influenced the way the Zimbabwean secondary schools implemented restorative justice to respond to student indiscipline.

6.11.3.11 Legal Framework

The results from the two Zimbabwean secondary schools revealed that the schools had no legal documents and policies that authorized the implementation of restorative justice to respond to student indiscipline. The participants in the two Zimbabwean secondary schools campaigned for legislative amendments to establish a discretionary power for them to divert cases of student indiscipline away from the criminal justice process to restorative justice, for examples for cases of indiscipline such as stealing, love affairs with a minor, taking marijuana and taking drugs which, all attracted jail sentences. Therefore, for teachers to be functional in their deliberation on cases of indiscipline there was the need for a legal framework that safeguarded them against prosecution and prejudice when taken to the criminal courts. The Zimbabwean teachers were not legally empowered to implement restorative justice because there was no legal framework backing the practices. So, for teachers to divert such cases there was the need a legal framework that legitimized and supported the paradigm shift heralded by the implementation of restorative justice as a response to students' indiscipline and to entertain such cases at their school jurisdiction without involvement of law enforcement agents and prosecutors (Dandurand & Griffiths, 2006).

However, the teachers at Zizi College presented that they were served by the Education Secretary's Circular number 5 of 2000 that provided procedural guidelines for counselling abused children and families. In addition, the Education Secretary's Circular Minute Number P3 of 2002 gave guidelines on inclusive education for community participation and made provision for guidance and counselling services for high school students (Mpofu et al., 2007). The two circulars were used in Zimbabwean secondary schools by teachers to implement restorative justice. However, the lack of an instrument crafted for restorative justice with the restorative justice philosophies and principles probably influenced the way they did so.

The legal framework and legislative framework were important in the implementation of restorative justice because they validated transparency and monitoring of how cases of indiscipline were responded to without prejudices and

abuse of children and abuse of office by the teachers. Dandurand and Griffiths (2006) averred that an accountability framework was in most cases grounded in legislation or official procedures and policies, which were usually aligned to ensure that discretionary authority was not abused and did not become either a source of unacceptable discrimination or a temptation for corruption. The legislative framework for the implementation of restorative justice may enable it to be regarded as mandatory or to be considered as a disciplinary measure in secondary schools. The legal framework made the adoption of the restorative justice mandatory in all Zimbabwean schools. Therefore, it was most probable that legal frameworks influenced the way Zimbabwean secondary schools implemented restorative justice the way they did.

The lack of a legal framework contradicted how restorative justice practices were implemented in other countries with well-articulated legislative frameworks. Such countries include Australia, Belgium, Chile, Colombia, Finland, France, Ghana, the Netherlands, the Philippines, Russian Federation and Uganda (Dandurand & Griffiths, 2006). In all these nations it was not explicitly indicated that the legislative frameworks in places were intended for education systems, but the issue was that the police and prosecutors had discretionary powers to divert certain offenders/offences under certain clearly defined conditions from a conventional criminal system. The limits of the legal framework determined the circumstances within which a programme was being developed. The implementation of restorative justice, if legalized, would transform the youth of the nation and the adults involved to a just society where people used nonviolent means to deal with indiscipline.

6.11.3.12 Other disciplinary measures in Zimbabwe

The study revealed that there were some disciplinary measures implemented alongside restorative justice in Zimbabwean secondary schools. The findings indicated that students' understandings of the implementation of restorative justice were used alongside the traditional disciplinary methods such as corporal punishment and counselling. The rights of the students were violated during the interrogations. From document analysis a young girl in form two at Danda Government Secondary

School experienced violation of her rights during implementation of restorative justice to respond to her case of student indiscipline. The way the following cases of indiscipline were handled was profuse with negative experiences in the implementation of restorative justice as a response to cases of indiscipline in Zimbabwean context.

As shown in the data the administrators used intimidation during conferences. The students experienced duress to admit their case. During restorative justice practice the students experienced intimidation. The issue of intimidation during circles in schools had negative effects on the success of restorative justice. Jones and Armour (2013) and Sumner et al., (2010) postulated that intimidation resulted in the negative impact of a restorative justice practices. Therefore, the institution of restorative justice practices with intimidation presented negative outcomes of restorative justice practices to address students' indiscipline.

The findings indicated that restorative justice practices in the two Zimbabwean secondary schools were sandwiched with corporal punishment. The teachers employed corporal punishment in the restorative justice practices context. In the African context restorative justice practices are employed alongside corporal punishment. The girls were subjected to corporal punishment (Shumba1 et al., 2012) in the process of restorative justice practices. The findings were in line with Ametepee, et al., (2009) who indicated that corporal punishment was used as a disciplinary measure among students in secondary schools. There were some statutory instruments that legitimized corporal punishment, such as Children's Act 1972, Article 7(6), Education Act 1987 Article 69 (Ministry of Public Service) (c), Criminal Law (Codification and Reform) Act 2004, Criminal Procedure and Evidence Act 1927, Constitution 1979, and Constitution 1990 Amended. However, this practice contradicted the Government of Zimbabwe's prohibition of corporal punishment 2011 and Constitution of Zimbabwe 2013 Sections 53 and 86 which outlawed any form of human torture including corporal punishment (*Corporal punishment of children in Zimbabwe*, 2017).

The findings indicated that restorative justice was used together with corporal punishment in Zimbabwean secondary schools. The findings confirmed literature reviewed. Ametepee et al., (2009) concur that the public demanded the use of corporal punishment. Matope and Mugodzwa (2011) summarized that corporal punishment was prevalent in secondary schools despite its abolition in Zimbabwe and globally. However, the findings contradicted the Constitution of Zimbabwe (2013) sections 53 and 86 that outlawed corporal punishment and argued that corporal punishment was criticized by human rights practitioners in Zimbabwe.

From a critical perspective, the use of corporal punishment showed that there were power relations that needed to be transformed. The culture of inflicting harm on others as a form of discipline reflected the violence that characterized Zimbabwean society. From an ethnographic perspective corporal punishment was a cultural practice amongst the Shona people to instill discipline amongst the young people. Viriri (2017) stated that although the government of Zimbabwe had banned corporal punishment in schools, it was still used in teaching social values, morality and ethics in these secondary schools. Corporal punishment was part of Zimbabwean schools' disciplinary measures. From a critical perspective the practice of corporal punishment was regarded as an oppression of the less powerful elements of society.

6.12 Summary

In this chapter, I presented and discussed findings that emerged from the analyzed data. The participants have diverse restorative justice constructs and student indiscipline constructs. There are several ways of implementing restorative justice to address students' indiscipline, that is, complementary, partial, haphazardly, relatively independent, dependently and somehow total. Secondly, the findings in the study revealed that the implementation of restorative justice was done through several models. The most common models were the circle model, dialogue model, conference model and mediation models. Other models were writing the wrong, face-to-face, class conference, peer mediation and assembly models. Thirdly, the findings indicated that restorative justice was implemented the way it was because of factors such as school context, availability of resources, legal framework, training of

stakeholders and cultural context. The following chapter provides a summary of the findings, contributions and conclusion of the study.

CHAPTER 7: SUMMARY OF FINDINGS, CONTRIBUTIONS AND CONCLUSION

7.1 Introduction

This study explored the implementation of restorative justice as an approach to address students' indiscipline in two Zimbabwean secondary schools. Findings in Chapters 5 and 6 provide the answers to the five research questions. The key research questions are the following:

1. What are teachers', administrators', parents' and students' understanding of students' indiscipline?
2. What are teachers', administrators', parents and students' understandings of restorative justice?
3. How do participants of this study contextualize the relevance of the restorative justice within the Zimbabwean context?
4. How do teachers, administrators, parents and students understand the implementation of restorative justice as a response to students' indiscipline?
5. Why is the implementation of restorative justice the way that it is?

This Chapter provides as summary of and theorizes the key findings of this qualitative study carried out in two Zimbabwean secondary schools. In addition, the chapter presents conclusions and recommendations drawn from the findings. This concluding chapter is discussed under three main headings: Summary of Findings, Conclusion and Recommendations.

7.2 Summary of Findings

The main findings were summarized according to the five research questions of the study.

7.2.1 What are teachers, administrators', parents' and students' understanding of students' indiscipline?

Both schools had multiple understandings of students' indiscipline in similar and different ways. The similar understandings of students' indiscipline include breaking school rules, antisocial, and behavior against the culture. The similarities were contextual in the sense that the understandings of students' indiscipline in a boarding school with students coming from elite families is different the understanding of students' indiscipline in a rural day secondary school. The different understandings are that Zizi College identifies students' indiscipline as part of growing up, whereas, Danda Government Secondary School view students' indiscipline as behavior against the culture.

The study revealed that the common indiscipline cases in two Zimbabwean secondary schools are; fighting, bullying, love affairs alcohol and drug abuse, stealing, not writing schoolwork. Both schools had a conglomerate of cases of students' indiscipline in similar but Zizi college identifies; cyberbullying, lack of respect during divine services and during dinning time in the dining hall, whilst, Danda Government Secondary school identifies absenteeism, truancy, late coming to school and loitering along the main road, 'promiscuity/fornication' and cohabitation. The types of students' indiscipline were influenced by the context of the school.

The cases of students' indiscipline seem to be similar in expression. However, the two Zimbabwean secondary schools have multiple understandings of the cases of students' indiscipline. When the participants provide their understandings of such cases of students' indiscipline. For instance, there is beer drinking from both schools. The Zizi College, drinking beer is just for peer influence and probably as part of food. For the Danda Government secondary school, drinking beer is a cultural practice. It is part of food during lunch. The students also drink beer with their parents during cultural gatherings.

7.2.2 What are teachers, administrators', parents' and students' understandings of restorative justice?

The theme that emerged from the data sources indicated there was multiple understanding of restorative justice. The participants in the same case could use the same definitions but explained their understandings differently. The findings indicated that participants' understandings of restorative justice were beyond denotative definitions and case contexts. It was an individual participant's mental construct which was unique to that participant. The main understandings were that restorative justice was *kutaurirana* or dialogue or talk. Restorative justice was also understood as non-violent and an approach that upheld human dignity and human rights/child rights.

The other understandings were that it was a contemporary movement to respond to indiscipline and an approach to restore relationships. The main understanding and other understandings contained some restorative justice philosophy hence they had some idea of what restorative justice was. However, very few participants were brave enough to admit that they did not know about restorative justice.

7.2.3 How do participants of this study contextualize the relevance of the restorative justice within the Zimbabwean context?

The participants in the study had multiple contextualization of the relevance of the restorative justice approach. Both schools had several success and limitations attributed to the implementation of restorative justice approach to address students' indiscipline. The two schools contextualized restorative justice approach as a response to students' indiscipline that emphasizes the roles of the victims, offender, parents, teachers, and school administrators. The active participations of students, parents, teachers, victims and offenders yielded many successes such as improved disciplines, increased student voices, accountability and responsibility.

In response to the question of understanding restorative justice, most of the interviewees focused on the understanding that restorative justice approach can

address students' indiscipline through different forms of models. The two Zimbabwean secondary schools used multimodal implementation of restorative justice approach to address students' indiscipline. The models such as circle, conferencing, VOM, dialogue, face-to-face and writing the wrong.

The implementation of restorative justice approach to address students' indiscipline remains underdeveloped in the Zimbabwean context. The implementation of restorative justice approach to address students' indiscipline ranges from relatively independent and dependent.

The findings from participants indicated that it is relatively independent in the sense that it complements and partially implemented to address students' indiscipline. It is partially implemented in the sense that the restorative justice approach was offered as part of the disciplinary procedure. As Gavrielides (2012) confirms, the restorative justice approach is relatively independent when the disciplinary case diverted to the mediator to reach an agreement between offender and victim. In the case of Zimbabwean secondary schools, a case of indiscipline was diverted to restorative justice approach after corporal punishment. The participants at Danda Government Secondary School were diverted to the writing the wrong model after corporal punishment.

The other contextualizing of restorative justice in both schools is that it is dependent. The restorative justice practices are situated adjacent to the conventional disciplinary systems (Gavrielides, 2012). In both schools, the restorative justice approach is used after the traditional disciplinary system has run its course and it is used in most instances of serious students' indiscipline cases. The most common cases are culturally related cases such as beer drinking, love affairs and drug abuse. The two contexts of the cases one being boarding in peri-urban setting and one being day school in rural context. The findings indicated that restorative justice could work well in rural contexts as compared to industrialized contexts. As Braithwaite (1999) also observes that restorative justice works well in rural contexts but not in the metropolis of

industrialized societies. This implies the contexts influenced the understandings of the implementation of restorative justice approach to address students' indiscipline.

7.2.4 How do teachers, administrators, parents and students understand the implementation of restorative justice as a response to students' indiscipline?

Both schools had multiple ways to implement restorative justice approach such as partial, complementary, haphazard and total. The participants agreed that there was no prescriptive way of implementing restorative justice as a response to student indiscipline. The two Zimbabwean secondary schools used restorative justice models to implement restorative justice approach that emerged from the interviews, focus groups discussions, document analysis and observations. These were the kutaurirana and/or dialogue model, circle model, conference model, mediation model and other models such as face-to-face model, writing the wrong model and class model or assembly model. These models were implemented in their different variations depending on the schools.

In this study, it was found that in both schools implemented restorative justice using the restorative justice models. The other emerging finding was that kutaurirana or dialogue seemed to pervade all restorative justice models implemented. Kutaurirana became the bedrock for the implementation of restorative justice in the two researched Zimbabwean secondary schools. The way the concept kutaurirana was expressed as the understanding of restorative justice. The participants in both secondary schools understood the implementation of restorative justice revealed that it was more than dialogue but rather it was a philosophy that guided the implementation of restorative justice.

In the current study, it was found that participants implemented restorative justice in accordance with their school context and types of students' indiscipline. However, there was subjectivity in the way the models were implemented to respond to students' indiscipline.

7.2.5 Why is the implementation of restorative justice the way it is?

The research findings indicated that there were some factors that influenced the way restorative justice was implemented in the way it was in the two Zimbabwean secondary schools. Both secondary schools indicated that school context was important in the implementation of restorative justice approach. This implied that whether the school was a boarding, or a rural day secondary school contributed to the way restorative justice was implemented. The setting of the cases indicated that the socio-cultural aspect had an influence of how restorative justice was implemented to respond to student indiscipline.

The manualized restorative justice is implemented within Zizi College to address student's indiscipline. The availability of resources such as books, human resources and finance contributed to the way restorative justice was implemented to respond to student indiscipline. The findings from Zizi College indicated that they implemented restorative justice following the Western ways of implementation because of the availability of resources. The findings from Danda Government Secondary school indicated that they implemented undocumented restorative justice and that they did not have books to read and other resources. This meant they were informed by the culture of the people.

7.3 Discussion of Main Findings

Chapters 5-6 presented the data and findings on the views of teachers, parents, administrators and students in two Zimbabwean secondary schools with respect to the implementation of restorative justice as a response to students' indiscipline. These chapters addressed my five key research questions. The focus of this section is on synthesizing the key findings with the aim of addressing my central research question "why". It is data sense making to philosophize understandings of students' indiscipline, understanding of restorative justice, contextualization of restorative justice and the implementation of restorative justice to respond to students' indiscipline.

As explained in Chapter two restorative justice has much to offer to solve cases of students' indiscipline in schools. However, despite the wide embracing of restorative justice it was that its implementation in the African education system was relatively limited.

As discussed in Chapters 5-6: (1) The understandings of student indiscipline were multiple and subjective, (2) Understandings of restorative justice were subjective (3) contexts influenced the restorative justice constructs and implementation and (4) Restorative justice implementation was limited.

Most restorative justice studies focused mainly on effectiveness/impact from a Eurocentric perspective with little emphasis on the implementation of restorative justice from an African cultural perspective in education.

By answering the three research questions of this study, this chapter empirically and theoretically attempts to fill the existing gaps in the research study. Therefore, in this section, I applied a cultural perspective to understand the broader understandings of student indiscipline, restorative justice and the implementation of restorative justice to respond to student indiscipline. This included perspectives of teachers, administrators, parents and students in the two Zimbabwean secondary schools. I begin this section by mapping out diagrammatically the main concepts and understandings identified from Chapters 5-6. Then discussion of main findings on the implementation of restorative justice as a response to students' indiscipline. Using the frameworks that worked at the level of theory, implementation of restorative justice would provide a framework. These were: (1) Restorative justice theoretical framework, (2) African frameworks for conflict resolutions, Relationship window, (3) The Restorative Relationship Ripples Theory, (4) The Reintegrative Shaming Theory, (5) The Restorative Relationship Triangle Model, and (7) The Continuum of Relational Restorative Justice Model.

I use these analytical frameworks to unpack the promises and pitfalls of restorative justice in responding to students' indiscipline. I then propose a framework to suggest how restorative justice might be implemented in an African cultural perspective

From the Figure 7.1 the understanding is that culture explains the key phenomena in the restorative justice enactment in the African context.

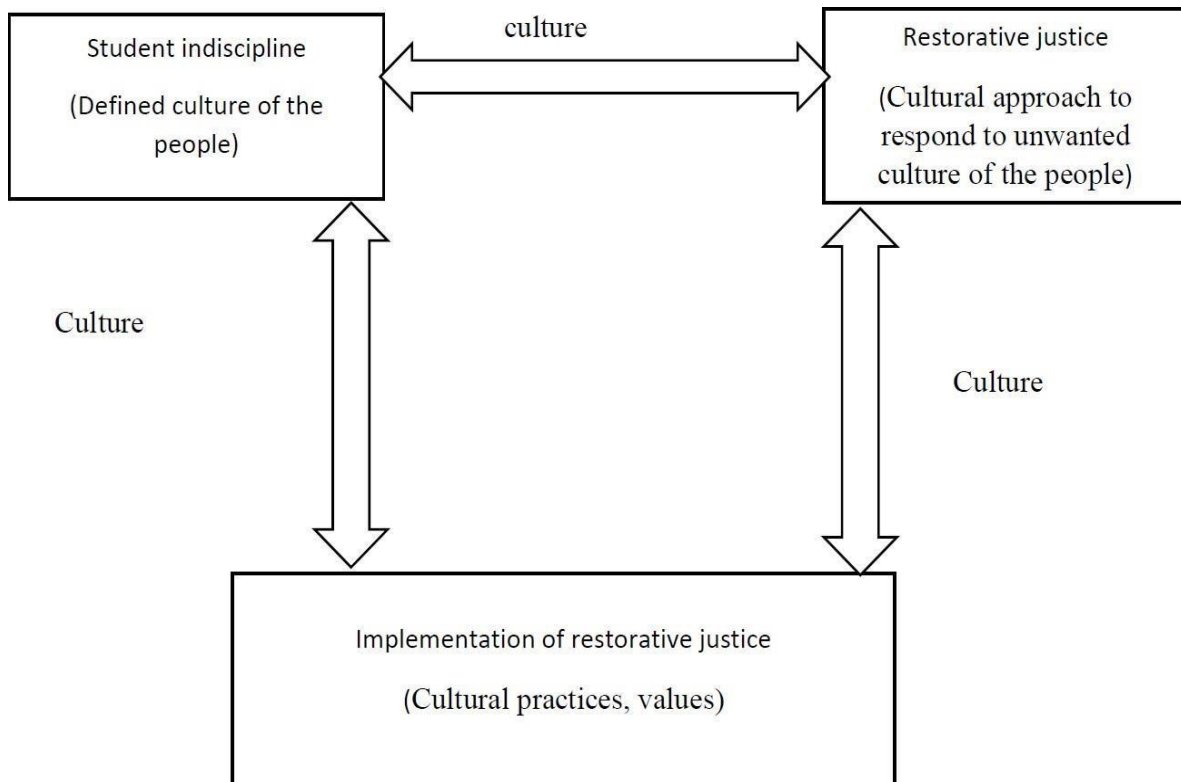


Figure7. 1: An African Cultural Restorative Justice perspective

Source: own

The figure 7.1 summarizes the major elements involved in the implementation of restorative justice approach to address students' indiscipline. The Table 7.1 made a brief insight on the western and African elements included in the implementation of restorative justice approach.

Table 7.1: A summaries of the main elements involved in the implementation of restorative justice as response to students' indiscipline.

Main Elements	Intended	African elements
Repairing harm (restorative approaches)	<p>Primary level - reaffirming relationship, development of social skills and emotional skills</p> <p>Secondary level - Repairing of relationships</p> <p>Tertiary level - rebuilding relationships</p>	<p>Reaffirming of cultural social, development of skills and emotions informed by cultural values, unhu/ ubuntu communal objectives and goals</p> <p>Repairing of relationships using cultural perspective, cultural, communal sense that a child is for the community.</p> <p>Communal objectives and goals.</p> <p>-Using cultural glue to rebuild relationship, and cultural values.</p>
Stakeholder involvement (paradigm shift)	Change the way stakeholders view indiscipline and how to respond to it.	Thinking about the community not an individual, focus on the cultural context of the learner, Use Afrocentric paradigm.
Affirming the whole community and government (Implementation)	The whole school - the school where the learner is learning	Implementation should involve the whole community inside and outside school. The implementation should include the cultural map of the school.

Learning	The people should learn it before implementation	People should learn about how to implement it and use their experience informed by their cultural values and cultural perspective. Learning should be traditional and pragmatic -Liberation of the community through emancipatory knowledge of all community members (Hamer, et al.,2013) - learning is given to the community rather than individuals. Afrocentric perspective emphasis spiritual as center of knowledge so, morals and justice supersede the law (Elchi et al., 2010).
Social problem		Disruption of the spiritual harmony of community

7.4 Discussion of findings on the understandings of student indiscipline

From the data the understandings of student indiscipline were identified across both cases of Zimbabwean secondary schools. The understandings of student indiscipline were the basis for the implementation of restorative justice, especially since student indiscipline is another way to understand the culture of the society. Therefore, any response to student indiscipline should be through a cultural route, that is, the culture of the school.

The phenomenon student indiscipline is very wide and subjective as the culture of the people is subjective. Culture is diverse and relative to case by case. Zizi College regarded speaking in indigenous language an act of indiscipline because the school culture emphasized English as the accepted language. The findings from Chapters 5-6 suggested that understandings of student indiscipline were valued across all cases from independent secondary schools to public secondary schools in Zimbabwe. The student indiscipline defined the culture of the people and of the generation to come.

The understanding of student indiscipline was important because restorative justice molded relationships. The restorative justice created platforms in which participants interacted, reconnected and found each other, chartered the way forward and negotiated different perspectives and experiences of certain behaviors. The critical issue was that the understandings of student indiscipline led to the understanding of the implementation of restorative justice.

Student indiscipline had multiple understandings from the two Zimbabwean secondary schools because it was part of the critique of the culture of the people. The findings from the study should not have revealed multiple understandings of student indiscipline because there were well written documents in the two schools that informed the practitioners about the nature of student indiscipline. However, the findings from the study revealed that the understandings of student indiscipline were relative and subjective from secondary school to secondary school. Saravia-Shore (2008) argues that understanding student indiscipline is an understanding of student's home culture to better comprehend their behaviour in and out of the classroom. The understandings of student indiscipline proffered by the two cases in the study indicated that it could be best understood as culture of the people.

The Zimbabwean people had a philosophy that guided them in the way they understood student indiscipline and perceived it and the decisions and choices they made about how to respond to it (Letseka, 2000). The understandings of student indiscipline were a set of beliefs constructed by people whose children attended the secondary schools. However, for Africans there is no homogeneity of culture and this explained the myriad understandings of student indiscipline revealed in the study. The central issue in the debate was that African culture was diverse; this was the cardinal point to understand student indiscipline even in different Zimbabwean secondary schools. The obtaining situation is culture and even what happened outside the teachers' and administrators' jurisdiction was considered student indiscipline. This proved the influence of culture in the way they dealt with cases of student indiscipline. This was not in the books and policy documents.

7.5 Discussion of the participants' understanding of restorative justice

The findings from the two cases revealed that there were multiple understandings of restorative justice. The multiple understandings on restorative justice were caused by the dichotomous contexts of the two Zimbabwean secondary schools. The most surprising findings were that even in the same school there was no common understanding amongst the participants. However, the cause of that might be that all the participants came from different cultural backgrounds and experiences and this shaped their understandings of restorative justice.

As I attempted to comprehend the participants' understandings of restorative justice, there was a recurring word '*kutaurirana*'³⁸ either in the vernacular, in English or as examples of explanations. The word *kutaurirana* or dialogue or talk is the catch word that described the understandings of restorative justice. *Kutaurirana* in the Shona culture is a philosophy that drives conflicts resolutions at micro level and macro level. The *kutaurirana* is a set of beliefs that informs the way Shona people respond to wrongdoing. Therefore, it is most probable that the participants were influenced by Shona culture in their understandings of restorative justice. Dialogue is the cultural way of resolving conflicts in the African context.

The *kutaurirana*/dialogue/talks had deeper meaning for the *Karangas*. It is a practice with deeper meanings and significance to the Shona people. It is their cultural practice, virtue and value. It is a philosophy that informs the success of conflict resolutions. In the way it is used by the participants who are Shona people, the term *kutaurirana* is a comprehensive term that captures broad ideas, notes and reflections. The understandings of restorative justice as dialogue could be explained as Shona culture. Therefore, the understandings of restorative justice were influenced by the Shona *Kutaurirana* philosophy and *kutaurirana* Shona culture.

7.6 Contribution to the Social Justice Education Scholarship

The study provided some contributions to scholarship. These included:

- extended restorative justice theoretical framework.

- contribution to scholarship: rethinking Eurocentric restorative justice models for Afrocentric contexts.

7.6.1 Extended Restorative Justice Theoretical framework

As discussed in Chapter two on the Restorative Justice Theoretical Framework and Chapter three on the Review of Related Literature that were used in the study, it was discovered that to achieve a holistic restorative justice theoretical framework, the Restorative Justice theoretical framework must be extended to accommodate restorative justice models, restorative justice principles and implementation paradigm and practices.

Research on implementation of restorative justice approaches has largely focused on implementation of restorative justice approaches to address student indiscipline and injustice related to educational policies and administrations in addressing students' indiscipline. It also focused on the level students and community involvement in restorative justice practices to address acts of students' indiscipline. Although study by Morrison and Vaandering (2012) was insightful and led to the identification of the understandings of restorative justice approach from an implementation of restorative justice in education perspective, however, the links with students involvement was rarely apparent.

Research by other scholars (Morrison, 2007), explored the implementation of restorative justice approaches a theoretical framework in general and Riestenberg (2015) explored using the restorative implementation. Many of these studies were carried out in developed countries where restorative justice approaches had been documented. In the work of these assertion this study focused on implementation of restorative justice in a holistic way and brought together three theoretical frameworks in one study that is restorative justice approaches models that focuses on models (Morrison, 2007) restorative justice theoretical framework that focused on principles (Van Ness & Strong, 2006) and restorative justice implementation that focuses on stakeholders and community involvements in the paradigms and practices (Riestenberg, 2015).

The consolidation of three theoretical frameworks in exploring and investigating how restorative justice approaches implemented as a response to students' indiscipline led to the emergence of what I refer to as Extended Restorative Justice Theoretical Framework was borne out of combining the use of models , principles and implementation of paradigm and practices in understanding implementation of restorative justice approaches as a response to students' indiscipline.

The understandings from the study also recognizes that implementation of restorative justice approaches have three major foci depending on the context and level of implementation of restorative justice approaches in schools. The major foci are the models, principles and implementation paradigm and practices.

The characterization of Extended Restorative Justice Theoretical framework has been done to assist with framework for future research on implementation of restorative justice approaches in education in general. The characterization was done drawing from ideas of Morrison (2007), Van Ness and Strong (2006) and Riestenberg (2015) theoretical frameworks. Figure 7.1 is a summary of the characterization of the Extended Restorative Justice Theoretical Framework.

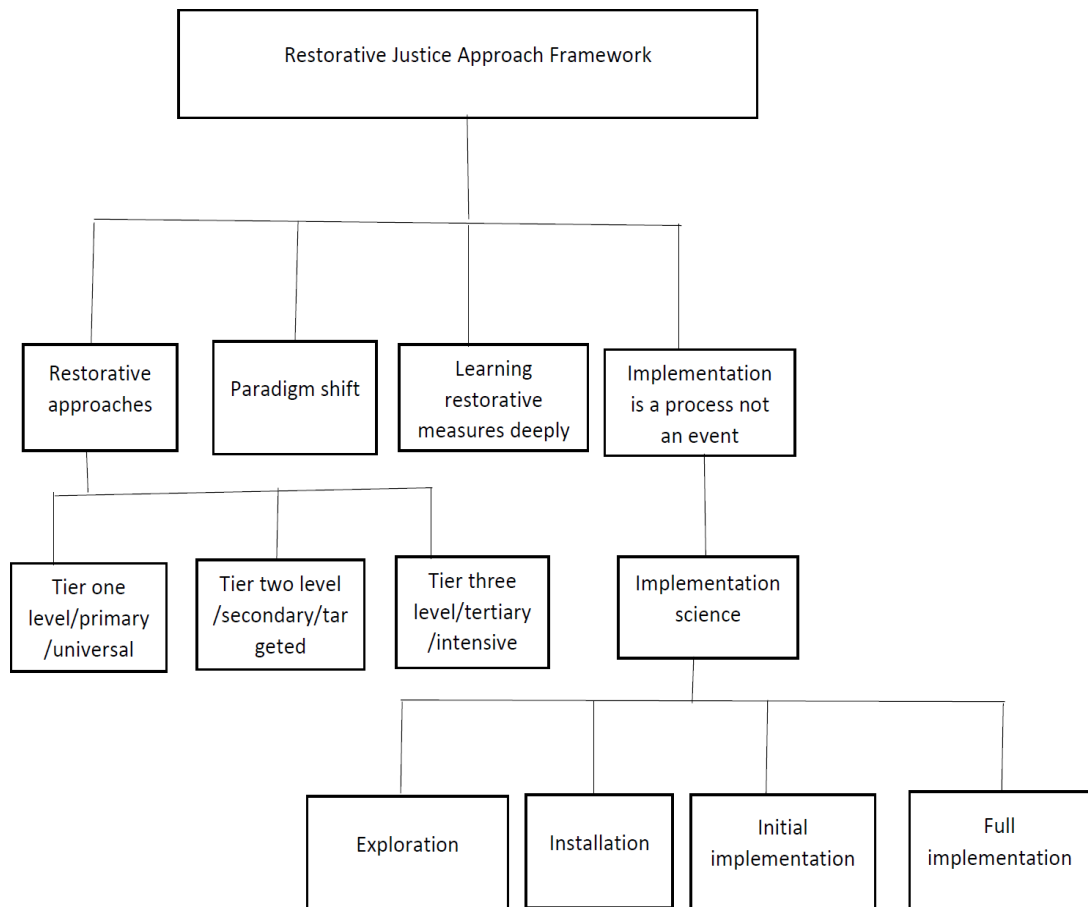


Figure 7. 2 : The Extended Restorative Justice Theoretical Framework - Adopted and modified (Morrison, 2005, 2007, Van Ness & Strong, 2006 & Riestenberg, 2015) .

The characterization of the Extended Restorative Justice Theoretical Framework needs refinement through further research. It is also worth noting that while most of these approaches were detected in the study the characterization did not manifest but were theoretical extrapolations made based on the secondary data and on the trends in the primary data.

7.6.2 Contribution to Scholarship: rethinking Eurocentric Restorative Justice models for Afrocentric contexts

The implementation of restorative justice was done using models. The main models were circle model, dialogue model, mediation model and conference model. Other models revealed in the study were writing the wrong model, face-to-face model,

whole class model, assembly model and family group conference model. The models indicated some influence of modernity and westernization. However, in each model the participants used the term kutaaurirana/talks/dialogue. The idea that runs through all the models is that it was a communication platform where the two parties were sharing notes and reflected upon the wrongdoing.

The writing the wrong model revealed that as influenced by the justice system of the day which is script centric and expects all criminals and witnesses to produce written statement. The script centric is part of the culture of the people of Zimbabwe.

7.6.2.1 Contribution to Scholarship: Rethinking the impact applying a (western) Restorative Justice Framework to understand student indiscipline in a traditional Zimbabwean context

The restorative justice theoretical framework was implemented in the study. It was most probably Zizi College received training from Western countries. The Zizi College implemented following the documented restorative justice see Appendix A.19. Zizi College context the restorative justice theoretical framework was effective to explore the implementation of restorative justice to respond to student indiscipline.

About the use of restorative justice theoretical framework at Danda Government Secondary School was effective. The Danda Government Secondary School used undocumented restorative justice and had no systematic training received on the implementation of restorative justice. However, sometimes it was not according to the restorative justice framework. For instance, it emphasizes learning and primary intervention. This was ideal but at Danda Government Secondary School it was their culture. They used undocumented restorative justice to address students' indiscipline.

7.6.2.2 Contribution to Scholarship: Proposing an African restorative justice framework

Considering the popularity and potential of restorative justice in responding to students' indiscipline in the global village and the diversity of its understandings and

variations in the implementation of its models there was an outcry regarding the lack of a framework in schools to guide them. It is necessary to propose an African restorative justice framework that could guide disciplinary policy in schools.

From the study, restorative justice was understood to respond to student indiscipline using the culture of dialogue. *Kutaurirana* or dialogue is a process that involves cultural practices. The most common definition of restorative justice was *kutaurirana*. The term was culturally loaded and had a deeper meaning. There were some participants who could not define restorative justice, but description of their practice reflected the restorative justice philosophy and they were quick to label the process *kutaurirana*/dialoguing. This implied that restorative justice was understood from a cultural perspective and the ‘highest level of warfare.

The implementation of restorative justice was characterized with *kutaurirana*/dialogue. The restorative justice models implemented in the two secondary schools was dominated with dialogue. The restorative justice models used were the one-on-one model, whole class sessions/school assembly model, family conference model, dialogue model/*Kutaurirana*, and circle models. The restorative justice models implemented were rooted in the *Kutaurirana* philosophy (deeper dialogue philosophy/engagement at a deeper level) with some of its principles such as *kugarisana*⁴⁵ (fixing things together) and *vumunhu*⁴⁶. The *kutaurirana* was revealed as a process and/ methodology in restorative justice. The attributes of the restorative justice implemented as a response to students’ indiscipline included voice of voiceless, listening, equality, learning and parental involvement. The restorative justice approach as a response to student indiscipline yielded accountability and responsibility, apology, forgiveness, improved discipline, improved attendances, and improved public examinations results. The success story of restorative justice was foregrounded on the culture of the participants.

⁴⁵ Living together in harmony or peace

⁴⁶ humane

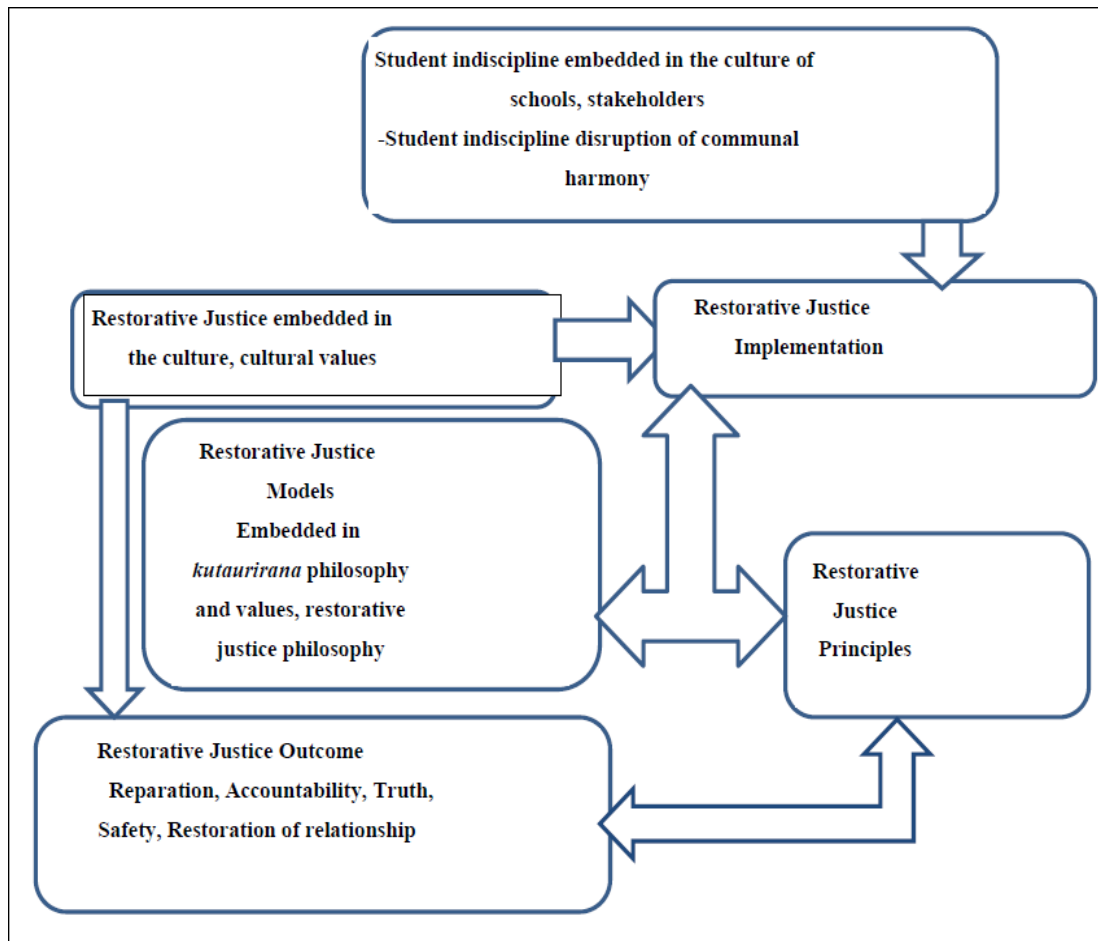


Figure7. 3 : An African restorative justice framework for restorative justice implementation in an African context

The outcomes of restorative justice implemented to respond to student indiscipline were characterized by the cultural values of the Shona people. The outcomes like apology forgiveness and others were all informed by African culture. Even accountability, reparations, safety, truth and restoration of relationships made sense once they agreed with the culture of the people.

The characterization of this Afrocentric restorative justice framework in schools needs further refinement before it is used in the African context. It is also worth to acknowledge that most of the characteristics were revealed in the study by the two cases. The schools used Afrocentric perspective, which was undocumented and a culturally based restorative justice in the Zimbabwean context. So, the findings are

informed by both worlds, but the agreed-on model best suited their context. The findings from the two cases revealed that a home-grown framework would work better in the implementation of restorative justice. It is my wish several schools or larger samples are used to implement the African restorative justice models in schools.

7.7 Implications

There were some insights that I learnt from this study.

7.7.1 Implications for implementation of restorative justice as response to students' indiscipline

There is need for a home-grown restorative justice framework that is influenced by the culture of the people. The practice should use a blended approach whereby Eurocentric practices should be blended with African practices. However, the African culture should inform the practice should be the indigenous practices (African culture).

7.7.2 Implications for students and educators

The study was carried out in one public school and one private school. The implication was that restorative justice approach was effective to deal with students' indiscipline. The students and educators found restorative justice approach applicable as a response to students' indiscipline. The restorative justice approach helped to uphold the social justice in the researched schools.

7.8 Recommendations

The two researched secondary schools were a public government secondary school and private secondary school. As a recommendation, scholars should do more research to include church schools and local government public schools so as to explore how restorative justice is implemented. In addition, in Zimbabwe there is little scholarly work on the evaluation of restorative justice in schools. The scholars should therefore develop theoretical frameworks that are homegrown and applicable in a culturally dominated country.

7.9 Conclusion

In conclusion, the understandings go beyond the definition of terms. The obtaining situation from the study is that the term student indiscipline had multiple understandings and were influenced by the obtaining situation and culture of the people. The term restorative justice had no agreed understandings from the two cases. What comes out was that there is multiple understanding of restorative justice however, if it involves a talk or *kutaurirana*. There was adequate evidence that restorative justice was implemented as a response to students' indiscipline. The restorative justice models implemented was influenced by the culture of the people. After merging the findings from the two cases, I discovered that both cases were implementing restorative justice in accordance with their situation and context. The use of cultural perspective the participants understood overriding conclusion from the study was that the term student indiscipline had multiple understandings and was influenced by the prevailing situation and culture of the people. The term restorative justice had no agreed understandings from the two cases. What emerged was that there were multiple understandings of restorative justice; however, if it involved a talk or *kutaurirana* there was adequate evidence that restorative justice was implemented as a response to students' indiscipline. The restorative justice models implemented were influenced by the culture of the people. After merging the findings from the two cases, I discovered that both cases were implementing restorative justice in accordance with their situation and context. The use of cultural perspective the participants understood restorative justice and implementation of restorative justice as it was linked to their cultural practices. There were several factors that influenced the implementation of restorative justice such as culture, training, availability of resources and the schools' context. There were also limitations in the implementation of restorative justice such as lack of funds, lack of formal training, and lack of agreed definition, big pupil-teacher ratios and others.

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APPENDICES

Appendix A. 1 : Ethical Clearance



09 May 2017

Mr Lytton Chiromo 213574313
School of Education
Edgewood Campus

Dear Mr Chiromo

Protocol reference number: HSS/1375/016D

Project title: Exploring disciplinary measures in two Zimbabwean Secondary Schools: An investigation into a restorative Justice Approach.

Full Approval – Committee Reviewed Protocol

With regards to your response to received 23 March 2017 to our letter of 10 November 2016, the Humanities & Social Sciences Research Ethics Committee has considered the above mentioned application and the protocol has been granted **Full Approval**.

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach/Methods must be reviewed and approved through an amendment /modification prior to its implementation. Please quote the above reference number for all queries relating to this study. Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

Best wishes for the successful completion of your research protocol.

Yours faithfully

.....
Dr Shenuka Singh (Chair)

/px

cc Supervisor: Dr Claire Gaillard-Thurston
cc Academic Leader Research: Dr SB Khoza
cc School Administrators: Ms T Khumalo, Ms C Khumalo & Ms P Ncayiyana

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / snvmanm@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za

Appendix A. 2 :Gatekeepers' Permission to research in Masvingo and Mashonaland East provinces

All communications should be addressed to
"The Secretary for Primary and Secondary
Education
Telephone: 732006
Telegraphic address : "EDUCATION"
Fax: 794505



Reference: C/426/3 Mash Central
Ministry of Primary and
Secondary Education
P.O Box CY 121
Causeway
HARARE

28 March 2017

Lytion Chiromo
University Of Kwazulu Natal
Private Bag X03
Ashwood 3605
South Africa

Re: **PERMISSION TO CARRY OUT RESEARCH IN MASVINGO AND
MASHONALAND EAST PROVINCES:**

Reference is made to your application to carry out research at attached schools in
Masvingo and Mashonaland East Provinces on the research title:

**"EXPLORING DISCIPLINARY MEASURES IN TWO ZIMBABWEAN SECONDARY
SCHOOLS: AN INVESTIGATION INTO RESTORSTIVE JUSTICE SYSTEM"**

Permission is hereby granted. However, you are required to liaise with the Provincial
Education Directors, Mashonaland East and Masvingo Provinces, who are responsible
for the schools which you want to involve in your research. You should ensure that your
research work does not disrupt the normal operations of the school. You are required to
seek consent of the parents /guardians of all the learners who will be involved in the
research

You are also required to provide a copy of your final report to the Secretary for Primary
and Secondary Education.

Dr. S.J Utete-Masango

SECRETARY FOR PRIMARY AND SECONDARY EDUCATION

cc: PED – Mashonaland East Province
Masvingo Province

Appendix A. 3 :Permission to Research in Mashonaland East Province

All communications should be addressed to
"The Secretary for Primary and Secondary
Education
Telephone: 732006
Telegraphic address : "EDUCATION"
Fax: 794505



Reference: C/426/3 Mash Central
Ministry of Primary and
Secondary Education
P.O Box CY 121
Causeway
HARARE

ary Education

28 March 2017

Lytion Chiromo
University Of Kwazulu Natal
Private Bag X03
Ashwood 3605
South Africa

Re: **PERMISSION TO CARRY OUT RESEARCH IN MASVINGO AND
MASHONALAND EAST PROVINCES:**

Reference is made to your application to carry out research at attached schools in
Masvingo and Mashonaland East Provinces on the research title:

**"EXPLORING DISCIPLINARY MEASURES IN TWO ZIMBABWEAN SECONDARY
SCHOOLS: AN INVESTIGATION INTO RESTORSTIVE JUSTICE SYSTEM"**

313

Permission is hereby granted. However, you are required to liaise with the Provincial
Education Directors, Mashonaland East and Masvingo Provinces, who are responsible
for the schools which you want to involve in your research. You should ensure that your
research work does not disrupt the normal operations of the school. You are required to
seek consent of the parents /guardians of all the learners who will be involved in the
research

You are also required to provide a copy of your final report to the Secretary for Primary
and Secondary Education.

Dr. S.J Utete-Masango

SECRETARY FOR PRIMARY AND SECONDARY EDUCATION

cc: PED – Mashonaland East Province
Masvingo Province

Appendix A. 4 : Permission to Research in Masvingo Province

ALL communications should be addressed to "The Provincial Education Director for Primary and Secondary Education"
Telephone: 263585/264331
Fax: 039-263261



Ref: C/426/3

Ministry of Primary and Secondary Education
P. O Box 89
Masvingo

07 July 2017

Lytion Chiromo
University of KwaZulu-Natal
Edgewood Campus
P. bag X03
South Africa

RE: PERMISSION TO CARRY OUT RESEARCH AT SCHOOLS: MASVINGO PROVINCE

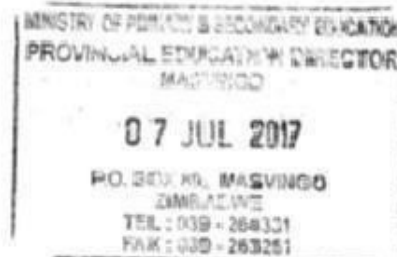
Reference is made to your application to carry out a research at the above mentioned schools in District on the research title:

"EXPLORING DISCIPLINARY MEASURES IN TWO ZIMBABWEAN SECONDARY SCHOOLS AN INVESTIGATION INTO A RESTORATIVE JUSTICE APPROACH"

Please be advised that the Secretary for Primary and Secondary Education has granted permission to carry out your research.

You are also advised to liaise with the District Schools Inspector who is responsible for the schools which are part of the sample for your research.


Z. M. Chitiga
Provincial Education Director
MASVINGO PROVINCE



Appendix B. 1 : Informed Consent –School Head



*University of KwaZulu -Natal Edgewood Campus, Private Bag X03,
Ashwood 3605, South Africa*

20 January 2017

The School Head
High School X Country X

Dear Sir/ Madam

Re: Request for permission to conduct a study

I am a **PhD** student specializing in **Social Justice Education** at the above-mentioned university. I am undertaking a study titled: **Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into a Restorative justice**. I kindly request your permission to conduct my study within the High school premises. If permission is granted, I will analyze relevant documents on disciplinary procedures and carry out interviews with the headmaster, deputy headmaster, teachers, schoolchildren and their parents.

I will not be using teaching time for the interviews. I will decide to meet with the participants during their free time. I will adhere to confidentiality and abide by the official secrecy act of the government of Zimbabwe.

Attached to this letter is a list of ethical issues I will take into a consideration when dealing with my participants.

Participants should take notes of the following issues:

1. The participants asked to answer the questions to the best of their ability.
2. All the interviews will be tape-recorded with prior consultation and permission, and only researchers will have access to the tape and response to the interview activity
3. The identity of the participants will not be revealed under any circumstance.
4. There will be no right or wrong answers.
5. All responses will be treated with strict confidentiality.
6. The data will not be used for any purposes, except for this study.
7. Participation is voluntary.
8. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to them.
9. There will be no benefits that participants may receive as part of their participation in this study.
10. Data will be archived by UKZN and destroyed after five years.

On completion of this study, I am willing to share the results and any recommendations that may arise pertaining to the addressing of 'misconduct' in Zimbabwean secondary schools using restorative justice

I am looking forward to your favorable response to my request.

Yours Faithfully

Lytion Chiromo

Student (PhD Social Justice Education)

Student no.213574313 Cell: +27

624226671 / (00263) 775145434

Email: lytionc@gmail.com

SUPERVISOR: DOCTOR CLAIRE GAILLARD-THURSTON Phone no: +27

312603143

E-mail: gaillardc@ukzn.ac.za

DECLARATION

I..... (**Full names**) hereby
grant/do not grant permission to Lytton Chiromo for research to be
conducted at the relevant secondary school.

Signature..... Date.....

Appendix B. 2 : Administrator Informed Consent



*University of KwaZulu -Natal Edgewood Campus, Private Bag X03,
Ashwood 3605, South Africa*

20 January 2017

The Participant
High School X Country X

Dear Participant

Re: Request for your participation in a Research Project

I am a student reading for my Doctoral (PhD) degree in Social Justice Education student specializing in Social Justice Education at the above-mentioned university. I am undertaking a study titled: **Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into a Restorative justice**. I kindly request your consent to participate in the study within your school. I kindly request you to participate in interview sessions on the stakeholders' perceptions on use of restorative practice as in dealing with students' indiscipline in secondary schools in Zimbabwe. My research focus is to explore the stakeholders' perceptions on use of restorative justice in dealing with students' indiscipline in secondary schools in Zimbabwe. This requires me to conduct a study with headmasters/deputy headmasters/ teachers to explore stakeholders' perceptions on the use of restorative justice practice in dealing with students' indiscipline in secondary schools. I hereby request your consent to participate in the study.

Participants should take note of the following issues:

1. The researcher is going to use document analysis, focus group discussions and individual interviews.
2. The participants are expected to answer the questions to the best of their ability.
3. The participants will not speak over others so that everyone can be heard on tape.
4. All the interviews and observations will be video, and audio recorded with prior consultation and permission, and only researchers will have access to the video and audio recordings.
5. The identity of the participants will not be revealed under any circumstances.
6. All responses will be treated with strict confidentiality.
7. The data will not be used for any purposes, except for this study.
8. Participation is voluntary.
9. The participants are free to withdraw from the research at any time without any negative consequences to them.
10. There will be no benefits that participants may receive as part of their participation in this study.
11. Data stored in the locked cupboards will be destroyed after five years.
12. On completion of this study, I am willing to share the results and any recommendations that may arise pertaining to the addressing of 'misconduct' in Zimbabwean secondary schools using restorative justice.

I am looking forward to your favorable response to my request. Yoursfaithfully

Yours Faithfully

Lytion Chiromo

Student (PhD Social Justice Education)

Student no.213574313 Cell: +27

624226671 / (00263) 775145434

Email: lytionc@gmail.com

SUPERVISOR: DOCTOR CLAIRE GAILLARD-THURSTON Phone no: +27
312603143

E-mail: gaillardc@ukzn.ac.za

DECLARATION

I..... (Full names of participant) hereby
confirm that I understand the contents of this document and the nature of
the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time,
should I so desire. I also understand that real names will not be used in
reporting the findings and that the names will always be kept confidential

Signature..... Date:.....

Appendix B. 3 : Teacher Informed Consent



*University of KwaZulu -Natal Edgewood Campus, Private Bag X03,
Ashwood 3605, South Africa*

20 January 2017

The Participant
High School X Country X

Dear Participant

Re: Request for your participation in a Research Project

I am a student reading for my Doctoral (PhD) degree in Social Justice Education student specializing in Social Justice Education at the above-mentioned university. I am undertaking a study titled: **Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into a Restorative justice**. I kindly request your consent to participate in the study within your school. I kindly request you to participate in interview sessions on the stakeholders' perceptions on use of restorative practice as in dealing with students' indiscipline in secondary schools in Zimbabwe. My research focus is to explore the stakeholders' perceptions on use of restorative justice in dealing with students' indiscipline in secondary schools in Zimbabwe. This requires me to conduct a study with headmasters/deputy headmasters/ teachers to explore stakeholders' perceptions on the use of restorative justice practice in dealing with students' indiscipline in secondary schools. I hereby request your consent to participate in the study.

Participants should take note of the following issues:

1. The researcher is going to use document analysis, focus group discussions and individual interviews.
2. The participants are expected to answer the questions to the best of their ability.
3. The participants will not speak over others so that everyone can be heard on tape.
4. All the interviews and observations will be video, and audio recorded with prior consultation and permission, and only researchers will have access to the video and audio recordings.
5. The identity of the participants will not be revealed under any circumstances.
6. All responses will be treated with strict confidentiality.
7. The data will not be used for any purposes, except for this study.
8. Participation is voluntary.
9. The participants are free to withdraw from the research at any time without any negative consequences to them.
10. There will be no benefits that participants may receive as part of their participation in this study.
11. Data stored in the locked cupboards will be destroyed after five years.

On completion of this study, I am willing to share the results and any recommendations that may arise pertaining to the addressing of 'misconduct' in Zimbabwean secondary schools using restorative justice.

I am looking forward to your favorable response to my

request. Yours faithfully Yours Faithfully

Lytion Chiromo

Student (PhD Social Justice Education)

Student no.213574313 Cell: +27

624226671 / (00263) 775145434

Email: lytionc@gmail.com

SUPERVISOR: DOCTOR CLAIRE GAILLARD-THURSTON Phone no: +27
312603143

E-mail: gaillardc@ukzn.ac.za

DECLARATION

I..... (Full names of participant) hereby
confirm that I understand the contents of this document and the nature of
the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time,
should I so desire. I also understand that real names will not be used in
reporting the findings and that the names will always be kept confidential.

Signature..... Date:.....

Appendix B. 4 : Parent Informed Consent



*University of Kwa Zulu Natal Edgewood Campus, Private Bag X03
Ashwood 3605 South Africa*

20 January 2017

The Participant

High School X Dear Participant

Re: Request for your participation in a Research Project

I am a **PhD** student specializing in **Social Justice Education** at the above-mentioned university. I am undertaking a study titled: **Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into a Restorative justice**. I kindly request your permission to participate in the study within High School X premises. I kindly request you to participate in interview sessions on the investigation of Restorative justice as alternative disciplinary measures. My research focus is to investigate Restorative justice in two Zimbabwean secondary schools. I hereby request your consent to participate in the study.

Participants should take note of the following issues:

1. The researcher is going to use focus group discussions and individual interviews
2. All the interviews and observations will be video, and audio recorded with prior consultation and permission, and only researchers will have access to the video and audio recordings.
3. The identity of the participants will not be revealed under any circumstances.
4. All responses will be treated with strict confidentiality.

5. The data will not be used for any purposes, except for this study.
6. Participation is voluntary.
7. The participants are free to withdraw from the research at any time without any negative consequences to them.
8. There will be no benefits that participants may receive as part of their participation in this study.
9. Data archived by UKZN and will be destroyed after five years.

On completion of this study, I am willing to share the results and any recommendations that may arise pertaining to the addressing of ‘misconduct’ in Zimbabwean secondary schools using restorative justice.

I am looking forward to your favorable response to my request. Yours faithfully Yours Faithfully

Lytion Chiromo
 Student (PhD Social Justice Education)
 Student no.213574313 Cell: +27
 624226671 / (00263) 775145434
 Email: lytionc@gmail.com

SUPERVISOR: DOCTOR CLAIRE GAILLARD-THURSTON Phone no: +27
 312603143
 E-mail: gaillardc@ukzn.ac.za

DECLARATION

I.....
 (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I **consent /not consent** to participate in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire. I also understand that real names will not be used in reporting the findings and that the names will always be kept confidential.

I hereby consent/ do not consent to have this interview recorded

Signature.....Date.....
.....

Tsamba yekumbira mvumo kumubereki/muchengeti/ sarapavana



*Univesiti yeKwa Zulu Natali Ejiwoodhu Kambasi, Bhegi X03 Ashwood 3605
South Africa*

20 Ndira 2017

Kumubereki/m
uchengeti/sarap
avana High
School X

Anodiwa mubereki/muchengeti/sarapavana

Donzvo: Kukumbira mvumo yokuti undibatsire neumboo patsvagurudzo yangu

Ndinokumbirawo undibatsire neumboo mutsvakurudzo yangu.

Ini ndiri mudzidzi wechidzidzo chepamusorosoro paunivhesiti yeKwaZulu Natal. Ndiri kuita tsvakurudzo pamusoro: **Ongororo yenzira dzokutonga vana vane misikanzwa muzvikoro zviviri zveZimbabwe: tsvakurudzo yenzira yokutonga kwejekerero.** Ndinokumbirawo mvumo kuti ndiite tsvakurudzo imi muchipa umboo. Kana kuri kuti mvumo mandipa ndinenge ndichiita tsvakurudzo, ndichaita hurukuro nemi sevabereki/vachengeti/sarapavana vevana vanodzidza pachikoro chesekondari X muZimbabwe

Ndichange ndisingashandisi nguva yebasa kuita tsvakurudzo yangu. Ndicahshandisa mukana unenge wamuka makasununguka. Pakutapa umboo ndicharemekedza kubata hana uye ndicharemekedza chisungo chekuchengetwedzwa kwemashoko sezviri mubumbiro reZimbabwe.

Pane zviga zvandinotarisirwa kucherechedza pandinotapa umboo kubva kuvapi veumboo. Vapi veumboo vanosungirwa kucherechedza zvinotevera:

1. Mudzidzi achashandisa nzira dzinoti hurukuro umwe naumwe ega, hurukuro padare roruzhinji.
2. Vapi vehumboo havafanira kutaurira pamusoro pevamwe.
3. Vapi veumboo vachataura zvinonzwika kuti vanzwike pachitapwa mazwi.
4. Hurukuro dzose dzichatapiwa nekodzero nemvumo kubva kuvapinduri uye mutsvakurudzi ndiye sachihori panochengeterwa umboo
5. Zita revapa umboo haribudiswi zvaro.
6. Mhinduro dzose ichenge ose manhanga hapana risina mhodzi.
7. Mhinduro dzese dzinobatwa zvakakosha.
8. Humboo uhu hunongoshandiswa patsvakurudzo ino chete.
9. Kupa umboo mazvokuda.
10. Vapi veumboo vane mukana kuzviburitsa mutsvakurudzo pasina mvimviro yazvo.
11. Hapana mubhadaro unopiwa pakupa umboo.
12. Umboo hunotapiwa patsvakurudzo iyi hunochengetedzwa pane chihori kudakara makore mashanu apera hoza paradzwa zvichiteverwa mutemo weUnivhesiti yeKwaZulu Natali.

Pandinopedza tsvakurudzo yangu ndichatapidzana nemi zvabuda mutsvakurudzo maringe nekushandisa nzira yekutaurirana zvinejekerero kugadzirisa vana vanemisikahwa muzvikoro zvesekondari muzimbabwe.

Ndinotarisisira mhinduro kubva

kwamuri. Anovimbika Ndini

wenyu,

Lytion Chiromo

Mudidzi wechikoro

chepamusoro

Nhamba.213574313

Nharembosha: +27 624226671

/ (00263) 775145434

Kero dande mutande: lytionc@gmail.com

MUONGORORI: **CHIREMBA CLAIRE GAILLARD** Nhare: +27 312603143

Kero-dandemutande: gaillardc@ukzn.ac.za

MHIKO

Ini..... (Zita
robereki wechikoro rakazara) Ini ndinobvuma / kurambidza Lytton Chiromo
kuita tsvakurudzo ndichipa umboo.

Rupaho rwemubereki/ Muchengeti:.....Zuva:.....

Appendix B. 5 : Informed Consent-Parent/ Guardian



*University of Kwa Zulu
Natal, Edgewood Campus,
Private Bag X03 Ashwood
3605 , South Africa*

The Parent /
Guardians/
Caregiver High
School X
Country X

Dear Parent / Guardian/Caregiver

Re: Requests for your consent to let your child or dependent to participate in a Research Project

I am a student reading for my Doctor of Philosophy (**Social Justice Education**) at the above- mentioned university. I am undertaking a study titled: **Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into a Restorative justice**. I kindly request your consent to allow your child or dependent to participate in the study within your school. I kindly request her or him to participate in interview sessions, focus group sessions and narrative interviews. My research focus is to explore the stakeholders' perceptions on use of restorative justice in dealing with students' indiscipline in selected secondary schools in Zimbabwe. This requires me to conduct a study with students to explore how effective is Restorative Justice Practice in dealing with students' indiscipline in secondary schools. I hereby request your consent to allow your child to participate in the study.

Parents or guardians should take note of the following issues:

1. The researcher is going to use focus group discussions and individual interviews.
2. The participants are expected to answer the questions to the best of their ability.
3. All the interviews and observations will be video, and audio recorded with prior consultation and permission, and only researchers will have access to the video and audio recordings.
4. The identity of the participants will not be revealed under any circumstances.
5. All responses will be treated with strict confidentiality.
6. The data will not be used for any purposes, except for this study.
7. Participation is voluntary.
8. The participants are free to withdraw from the research at any time without any negative consequences to them.
9. There will be **no remunerations** that participants may receive as part of their participation in this study.
10. Data stored in the locked cupboards will be destroyed after five years.
11. I hereby consent/do not consent my child to have this interview recorded.

On completion of this study, I am willing to share the results and any recommendations that may arise pertaining to the addressing of 'misconduct' in Zimbabwean secondary schools using restorative justice.

I am looking forward to your favorable

response to my request. Yours Faithfully

Lytion Chiromo

Student (PhD Social Justice Education)

Student no.213574313 Cell: +27

624226671 / (00263) 775145434

Email: lytionc@gmail.com

SUPERVISOR: DOCTOR CLAIRE GAILLARD-THURSTON Phone no: +27
312603143

E-mail: gaillardc@ukzn.ac.za

DECLARATION

I.....

(Full names of parent or guardian) I hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to allowing my child or dependent to participate in the research project.

I understand that she or he is at liberty to withdraw from the project at any time, should she or he so desire. I also understand that real names will not be used in reporting the findings and that the names will always be kept confidential.

Signature..... Date:.....



*Univhesiti yeKwaZulu Natali, Musha weEdgewood, Bhegi X03 Ashwood 3605
South Africa*

20 Ndira 2017

Mubereki/much

engeti

womwana

Chikoro

Chikuru X

Nyika X

Anodiwa Mubereki / Muchengeti/Mutariri WoMwana/sarapavana

**Musoro: Kukumbira mvumo yokuti mwana wenyu /muchengetwa
wenyu kuti apeumbowo mutsvagurudzo yangu**

Ndinokumbirawo mvumo yenyu kuti mwana wenyu/ muchengetwa wenyu ape umbowo mutsvagurudzo yangu.

Ndiri murume anoita zvidzidzo zveuremba hwefundo pachikoro chikuru che KwaZulu-Natali munyika yeSouth Africa.Ndiri kuita tsvakurudzo pamusoro unoti: **Ongororo yenzira dzokutonga vana vane misikanzwa muzvikoro zviviri zveZimbabwe: tsvakurudzo yenzira yokutonga kwejekerero.** Ndinokumbirawo mvumo kwamuri kuti mubvumidze mwana wenyu/ muchengetwa kuti ape umbowo patsvakurudzo iyi pachikoro X panopinda. Anoshuvirwa kuti ape umboo pabvunzurudzo ari ega, bvunzurudzo hokwa, uye nhoroondo yasarungno. Donzvo retsvakurudzo riri pakuona mafungire avanhu pakushandisa nzira yenhaurirano senzira yejekerero payananisa nhunzatanzva nevamhan'ari muzvikoro

zvesekondari muZimbabwe. Izvi zvinosungirwa kuti nditape umboo kubva kuvana vechikoro nevamwe vanechokuita nefundo pachikoro X chavo. Saka nokudaro ndinetsvariro kuti mundibvumire nekubvumira mwana wenyu / muchengetwa ape umboo patsvakurudzo yangu.

Mubereki/ Muchengeti/sarapavana anopiwa chenjedzo iyi:

1. Mutsvakurudzi achashandisa nzira dzinoti ongorooro, bvunzurudzo hokwa, bvunzurudzo ari ega, uye nhoroondo yasarungano.
2. Vana vanosungirwa kupa mhinduro zvinoindira nokunzwisisa kwavo mibvunzo.
3. Vana vanozvita urira pachavo kwete kutaurira vamwe.
4. Tsvakurudzo ichtwa pachitorwa mifananidzo nekutapa mahwi asi paitwa bvumo uye Mutsvakurudzi ndiye anebvumo yokushandisa umboo uhu.
5. Mazita evana ava haataurwi chero zvoita sei.
6. Mhinduro dzose dzinochengeterwa mudundundu.
7. Umboo uhu hunoshandiswa nemaringe netsvakurudzo ino chete.
8. Pakupa umboo mazvokuda.
9. Mutsvakurudzo ino vana vane mukana kuramba kana kubuda mutsvakurudzo pasina zvavanoitwa.
10. Hapana mubairo unopiwa kuti vapa umboo patsvakurudzo iyi.
11. Umboo uhu hunochengetedzwa pakavharwa nechihori uye kuparadza kwapera makore mashanu.
12. Ini ndinopa mvumo/ handipi mvumo kuti mwana /muchengetwa wangu kuti atorwe mahwi nemifananidzo pabvunzurudzo dzake.

Panopera tsvakurudzo iyi mutsvakurudzi ane chidokwadokwa kupakurirana nekutapidzana zvinenge zvabuda uye mazano anenge apiwa maringe nekushandiswa kwenzira yenhaurirano zvinojekerero kuvana vanenge vaita misakanzwa muzvikoro zvesekondari.

Ndinotarisa mhinduro yenyu inobva pakati

pemwoyo wenyu. Ndatenda Ndini wenyu,

Lytion Chiromo

Mudidzi wechikoro

chepamusoro

Nhamba.213574313

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MHIKO

Ini.....

Ini ndinobvuma kuti ndanzwisisa zviri muchikumbiro, saka ndinobvuma kuti mwana

/muchengetwa wangu ape umboo patsvakurudzo iyi.

Ini ndineruzivo kuti mwana wangu/ muchengetwa wangu ane masimba okuramba kana kugurisirira kupa umboo pazhira paangodira. Ndine ruzivo kuti mazita chaiwo haashandiswi asi mazita dunhurirwa. Pachanyorwa chinyora chetsvakurudzo iyi hapana mazita emudumba anoshandiswa asi kuti mazita emudumba achavanzikwa zvachose.

Rupaho.....

Zuva:.....

Appendix B. 6 : Informed Consent -Student



*University of Kwa Zulu Natal Edgewood Campus, Private Bag X03,
Ashwood 3605, South Africa*

20 January 2017

The Participant High School X

Dear Participant

Re: Request for your participation in a Research Project

I am a **PhD** student specializing in **Social Justice Education** at the above-mentioned university. I am undertaking a study titled **Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into a Restorative justice**. I kindly request your permission to participate in the study within your school. My research focus is to explore the stakeholders' perceptions on Restorative Justice in dealing with students' indiscipline in selected secondary schools in Zimbabwe. I kindly request you to participate in interview sessions on the use of Restorative Justice Practices as an interventional approach in dealing with students' indiscipline in secondary schools. This requires me to conduct a study with students to explore stakeholders' perceptions on use of restorative justice practice in dealing with students' indiscipline in selected secondary schools.

hereby request your consent to participate in the study.

Participants should take note of the following issues:

1. The researcher is going to use focus group discussion and individual interviews.

2. All the interviews and observations will be video, and audio recorded with prior consultation and permission, and only researchers will have access to the video and audio recordings.
3. The identity of the participants will not be revealed under any circumstances.
4. All responses will be treated with strict confidentiality.
5. The data will not be used for any purposes, except for this study.
6. Participation is voluntary.
7. The participants are free to withdraw from the research at any time without any negative consequences to them.
8. Data will be archived by UKZN and destroyed after five years.

On completion of this study, I am willing to share the results and any recommendations that may arise pertaining to the addressing of ‘misconduct’ in Zimbabwean secondary schools using restorative justice.

I am looking forward to your favorable response to my request. Yours faithfully

Yours Faithfully

Lytion Chiromo

Student (PhD Social Justice Education)

Student no.213574313 Cell: +27

624226671 / (00263) 775145434

Email: lytionc@gmail.com

SUPERVISOR: DOCTOR CLAIRE GAILLARD-THURSTON Phone no: +27
312603143

E-mail: gaillardc@ukzn.ac.za

DECLARATION

I.....

(Full names of participant) hereby confirm that I understand the contents

of this document and the nature of the research project, and I **consent /not consent** to participate in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire. I also understand that real names will not be used in reporting the findings and that the names will always be kept confidential.

Signature..... Date:.....

[Shona] Tsamba yekumbira mvumo kumwana wechikoro



*Univesiti yeKwa Zulu Natali, Ejiwoodhu Kambasi, Bhegi X03,
Ashiwoodhu 3605, South Africa*

20 Ndira 2017

Kumwana wechikoro High School X

Anodiwa mwana wechikoro

Donzvo: Kukumbira mvumo yokuti undibatsire neumboo patsvagurudzo yangu

Ndinokumbirawo undibatsire neumboo mutsvakurudzo yangu.

Ini ndiri mudzidzi wechidzidzo chepamusorosoro paunivhesiti yeKwaZulu Natal. Ndiri kuita tsvakurudzo pamusoro unoti: **Ongororo yenzira dzokutonga vana vane misikanzwa muzvikoro zviviri zveZimbabwe: tsvakurudzo yenzira yokutonga kwejekererero.** Ndinokumbirawo mvumo kuti ndiite tsvakurudzo pachikoro chenyu. Kana kuri kuti mvumo mandipa ndinenge kuita tsvakurudzo ndichange ndichiita ongororo yemagwaro amunotonga nhunzwatunzwa pachikoro chenyu, ndichaita hurukuro nenhengo dzakasiyana siyana dzepachikoro chenyu uye vabereki nevana vechikoro avo vakambotongwa nenzira iri pamusoro.

Ndichange ndisingashandisi nguva yebasa kuita tsvakurudzo yangu. Ndicahshandisa mukana unenge wamuka vakasununguka kubva kubasa ravo rechikoro. Pakutapa umboo ndicharemekedza kubata hana uye ndicharemekedza chisungo chekuchengetwedzwa kwebasa sezviri mubumbiro reZimbabwe.

Pane zviga zvandinotarisirwa kucherechedza pandinotapa umboo kubva kuvapi veumboo. Vapi veumboo vanosungirwa kucherechedza zvinotevera:

1. Mudzidzi achashandisa nzira dzinoti hurukuro umwe naumwe ega, hurukuro padare roruzhinji, uye nhoroondo umwe ngaumwe.
2. Vapi vehumboo havafanira kutaurira pamusoro pevamwe.
3. Vapi veumboo vachataura zvinonzwika kuti vanzwike pachitapwa mazwi.
4. Hurukuro dzose dzichatapiwa nekodzero nemvumo kubva kuvapinduri uye mutsvakurudzi ndiye sachihori panochengeterwa umboo
5. Zita revapa umboo haribudiswi zvaro.
6. Mhinduro dzose ichenge ose manhanga hapana risina mhodzi.
7. Mhinduro dzese dzinobatwa zvakakosha.
8. Humboo uhu hunongoshandiswa patsvakurudzo ino chete.
9. Kupa umboo mazvokuda.
10. Vapi veumboo vane mukana kuzviburitsa mutsvakurudzopasina mvimviro yazvo.
11. Hapana mubhadaro unopiwa pakupa umboo.
12. Umboo hunotapiwa patsvakurudzo iyi hunochengetedzwa pane chihori kudakara makore mashanu apera hoza paradzwa zvichiteverwa mutemo weUnivhesiti yeKwaZulu Natali.

Pandinopedza tsvakurudzo yangu ndichatapidzana nemi zvabuda mutsvakurudzo maringe nekushandisa nzira yekutaurirana zvinejekerero kugadzirisa vana vanemisikahwa muzvikoro zvesekondari muzimbabwe.

Ndinotarisirwa mhinduro kubva

kwamuri. Anovimbika Ndini

wenyu,

Lytion Chiromo

Mudidzi wechikoro

chepamusoro

Nhamba.213574313

Nharembosha: +27 624226671

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Kero dande mutande: lytionc@gmail.com

MUONGORORI: **CHIREMBA CLAIRE GAILLARD** Nhare: +27312603143

Kero-dandemutande: gaillardc@ukzn.ac.za

MHIKO

Ini.....

Ini ndinobvuma / kurambidza

Lytion Chiromo kuita tsvakurudzo neni.

Rupaho.....Zuva:.....

Appendix C. 1 : Interview Schedule-Administrators

- 1) Constructing personal understanding of students' 'indiscipline'
 - a) What is your understanding of students' 'indiscipline'?
 - b) As the school administrator, what do you consider as the common cases of 'indiscipline' in your secondary school?
 - c) What do you think is the impact of 'indiscipline' in your school and community?
 - d) As a school administrator, what do you consider as the internal/external causes of 'indiscipline' in Zimbabwean secondary schools?
 - e) What are your hopes for how your secondary school might improve its handling of 'indiscipline'?
- 2) Constructing Personal Understanding of Restorative Justice
 - a) What is your understanding of the Restorative justice?
 - b) How is Restorative Justice used in your secondary school?
 - c) Are you aware of any legal framework, circulars, and other documents supporting Restorative Justice in Zimbabwean secondary school?
 - d) What are your limitations in applying the Restorative justice in your secondary school?
- 3) Facilitating adoption of new personal practical theories
 - a) What effect has Restorative Justice program had on your school so far?
 - b) What do you consider as the benefits of using Restorative Justice in addressing 'indiscipline' in your secondary school?
 - c) As a school administrator what are benefits for the school community brought by use of Restorative Justice in Zimbabwe?
 - d) What are stakeholders' understandings of addressing indiscipline using Restorative justice?
- 4) Exploring contextual factors: structure and culture

- a) What are obstacles to overcome in order to utilize Restorative Justice in Zimbabwean context secondary schools?
- b) What are some principles of Restorative Justice that you feel are effective? effect
- c) What Restorative Justice principles do you have concerns about?
- d) Evaluating support from “Gatekeepers of Change”
- e) How do you perceive support from authorities in the implementation of Restorative Justice in your secondary school?
- f) . How sustainable is the Restorative Justice in your secondary school?

Appendix C. 2 : Individual Interview Schedule -Teacher

- 1) Constructing personal understanding of students' indiscipline
 - a) What is your understanding of students' 'indiscipline' in your secondary school?
 - b) As the schoolteacher, what do you consider as the common cases of students' 'indiscipline' in your secondary school?
 - c) What do you think is the problems of student's 'indiscipline' in your secondary school?
 - d) What do you consider as the causes of students' 'indiscipline' in your secondary school?
 - e) What are your hopes for how your secondary school might improve its handling of 'indiscipline' overall?
- 2) Constructing Personal Understanding of Restorative Justice
 - a) What do you know of Restorative Justice?
 - b) How is Restorative Justice used in your secondary school to solve 'indiscipline'?
 - c) What are some of the principles of Restorative Justice that you feel are effective?
- 3) Facilitating adoption of new personal practical theories
 - a) What effect has Restorative Justice program had on your school so far?
 - b) What do you consider are the benefits of using Restorative Justice in addressing 'indiscipline' in your secondary school?
- 4) Exploring contextual factors: structure and culture
 - a) What are obstacles to overcome in order to utilize Restorative Justice in Zimbabwean secondary schools' contexts?
 - b) What are some principles of Restorative Justice that you feel are effective?
 - c) What Restorative Justice principles do you have concerns about?
 - d) What do you consider are the roles of teachers in Restorative Justice practices in your secondary school?
- 5) Evaluating support from "Gatekeepers of Change"

- a) How do you perceive support from authorities in the implementation of Restorative Justice in your secondary school?
- b) How do you use of Restorative Justice in addressing indiscipline work with the mainstream culture, politics, economic and social settings in Zimbabwe?
- c) To what extent is sustainable the use of Restorative Justice in addressing 'indiscipline' in your secondary school?

Appendix C. 3 : Individual Student’s Interview Schedule

- 1) Constructing personal understanding of students’ ‘indiscipline’
 - a) What is your understanding of students’ ‘indiscipline’ in your secondary school?
 - i) As the student, what do you consider as the common cases of students’ ‘indiscipline’ in your secondary school?
 - ii) What do you consider as the causes of ‘indiscipline’ in school?
 - iii) How is ‘indiscipline’ handled at your secondary school?
- 2) Constructing Personal Understanding of Restorative Justice
 - a) What do you know of Restorative Justice?
 - b) How is Restorative Justice used in your secondary school to address ‘indiscipline’?
- 3) Facilitating adoption of new personal practical theories
 - a) Which kinds of ‘indiscipline’ are usually resolved using Restorative Justice in your secondary school?
 - b) What effect has Restorative Justice program had on students’ ‘indiscipline in your secondary school so far?
 - c) What do you consider are the benefits of using Restorative Justice in dealing with students’ ‘indiscipline’ in your secondary school?
- 4) Exploring contextual factors: structure and culture
 - a) What do you say about relationships between students, staff, parents and the community in dealing with indiscipline using a Restorative justice?
 - b) What are some principles of Restorative Justice that you feel are effective?
 - c) What Restorative Justice principles do you have concerns about?
- 5) Evaluating support from “Gatekeepers of Change”
 - a) How do you perceive support from parents and guardians on the use of Restorative Justice in your secondary school?
 - b) How do you use of Restorative Justice in addressing indiscipline work with the mainstream culture, politics, economic and social settings in Zimbabwe?

- c) To what extent is it sustainable the use of Restorative Justice in addressing indiscipline in your Zimbabwean Secondary schools?

Appendix C. 4 : Individual Interview Schedule –Parent

- 1) Constructing personal understanding of students’ ‘indiscipline’
 - a) What is your understanding of students’ indiscipline in your community/ society?
 - b) As the parent, what do you consider as the common cases of students’ indiscipline in your secondary school?
 - c) What do you think is the problems of students’ indiscipline in your school?
 - d) What do you consider as the causes of students’ indiscipline in Secondary school?
 - i) What are your society say about students’ indiscipline in secondary schools?
 - ii) Is there any conflict between students’ indiscipline and children indiscipline in your society/ community?
- 2) Constructing Personal Understanding of Restorative Justice
 - a) What is your understanding of Restorative Justice?
 - b) How is Restorative Justice used in your secondary school related to the one you practice in your community?
 - c) Are there traditional, cultural and socio-political practices sandwiched on Restorative Justice in secondary schools?
 - d) Do you think you can perform Restorative Justice in your secondary school?
 - e) What do you say about the relationships between school-based?
 - f) Restorative Justice and Restorative Justice Practices in community when dealing with youth/ juveniles?
- 3) Facilitating adoption of new personal practical theories
 - a) What effect has Restorative Justice program had on your school so far?
 - b) What do you consider are the benefits of using Restorative Justice in dealing with students’ indiscipline in your community?
 - c) As a parent what are benefits for the school community brought by use of Restorative Justice in community?

- 4) Exploring contextual factors: structure and culture
 - a) What are obstacles to overcome in order to utilize Restorative Justice in Zimbabwean context?
 - b) What are some principles of Restorative Justice that you feel are effective?
 - c) What Restorative Justice principles do you have concerns about?
- 5) Evaluating support from “Gatekeepers of Change”
 - a) How do you perceive support from community leadership in the implementation of Restorative Justice in your secondary school?
 - b) How is sustainable is the Restorative Justice in your secondary school as a community

Appendix C. 5 : Focus Group Discussion Teachers'

- 1) As teachers, what is your understanding of students' indiscipline?
- 2) What are your perceptions on the causes of students' indiscipline in your school?
- 3) What are the cases of students' indiscipline in your secondary school?
- 4) What do you know of Restorative Justice?
- 5) How would you describe the benefits of using Restorative Justice to deal with students' indiscipline?
- 6) What are your perceptions on the use of Restorative Justice in dealing with students' indiscipline?
- 7) What do you see as factors that hindering Restorative practices in your secondary school?

Appendix C. 6 : Observation Checklist

1. Charts,
2. Displayed posters
3. Implementation of Restorative justice models
4. .materials related to restorative justice
5. Items used in restorative justice

Restorative Questions I

When Things Go Wrong

- What** happened?
- What** were you thinking of at the time?
- What** have you thought about since?
- Who** has been affected by what you have done? In what way?
- What** do you think you need to do to make things right?

Restorative Questions II

When Someone Has Been Hurt

- What** did you think when you realised what had happened?
- What** impact has this incident had on you and others?
- What** has been the hardest thing for you?
- What** do you think needs to happen to make things right?

Appendix E. 1 : Language Clearance Certificate

The Revd Mabel Jean Dalby (B.Th.)
77 Carey Road
Pelham
Pietermaritzburg
3201

mjmccd@gmail.com
082 487 2627

15 December 2020

TO WHOM IT MAY CONCERN


TITLE OF PAPER: EXPLORING DISCIPLINARY MEASURES IN TWO ZIMBABWEAN SECONDARY SCHOOLS: AN INVESTIGATION INTO A RESTORATIVE JUSTICE APPROACH

STUDENT/AUTHOR: LYTION CHIROMO (213574313)

The above-mentioned thesis submitted for the Degree of Doctor of Philosophy in Social Justice Education at the University of KwaZulu-Natal was proofread by me for English language, grammar, spelling, punctuation and formatting errors. I endeavoured throughout the process to retain the writing style of the student/author and to remain true to his research content and intentions.

Please note that Tables, Figures, Charts and References (Bibliography) were not checked for accuracy although obvious errors, for example in headings, were corrected.

My suggested changes may be accepted or not at the student's and your discretion.



M J Dalby

Appendix E. 2 : Proof reading and typesetting

*tumpofu@gmail.com
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37 Nande Villas,
Bindura
Mashonaland Central Province
Zimbabwe

24 May 2020

TO WHOM IT MAY CONCERN

RE: Proof reading and type setting- CHIROMO LYTION

THESIS TITLE: Exploring Disciplinary Measures in Two Zimbabwean Secondary Schools: An Investigation into Restorative Justice Approach

This serves to certify that I **Dr. Vongai Mpofu** proof read the thesis report authored by the referenced candidate for submission in accordance with the requirements for the DOCTOR OF PHILOSOPHY Degree in Social Justice Education at the UNIVERSITY OF KWAZULU-NATAL. I checked for language and formatted the document including Figure, Table and Appendix numbering.

Kindly take note that the correctness of the reference list in accordance to the in-text citation was not checked.

My suggestions can be accepted or rejection at the discretion of the candidate and your discretion.

Regards,



Vongai Mpofu (Ph.D-Wits, South Africa)

Appendix E. 3 : Turnitin Report

Exploring disciplinary measures in two Zimbabwean secondary schools :An investigation into restorative justice approach

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